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No. 1.—INSCRIPTION OF SOMASI TIRUMARAN

(*1 Plate*)

K. G. KRISHNAN, MYSORE

The subjoined inscription[1] copied form **Kōṭṭaiyūr** in Chengam Taluk in North Arcot District, Tamil Nadu is engraved on a hero-stone in a place locally called Chiṟaimīṭṭar-kōyil (temple to one who rescued from prison) apparently the special name given to the local Vēḍiyappaṉ temple as is the practice in this area. The stone bears a sculpture of a hero standing in a defending pose below which is the inscription. The shield is extended in his left hand and a bent sword is shown in the normal position in his right hand. There is a prominent headgear parallelly drawn around his head ending up in alignment with pendants hanging from his ears. A sheathe with the sword in is hanging down from the belt. Broad shoulders and coiffeured dress tightly worn around the thighs showing a readiness to act give an appearance of some status, though he is described as the servant of a feudatory chief.

The inscription is in Tamil **language** and Vaṭṭeḻuttu **characters** of about the latter half of the fifth century. This record agrees in palaeography in most respects with inscription (B) of Viṇṇavarmaṉ from Iruḷappaṭṭi[2] published above. Some forms, however, seem to indicate that this record may be placed later than that inscription. The form of the vowel *i* is met with here for the first time after the inscription from Arikamēḍu. This letter has evolved from the Arikamēḍu form comprising a vertical line with a dot on either side, to the form obtained in this as a curve from the left dot upward reaching the vertical line, then with downward trend and again reaching the right side dot by a curve. This is apparently the result of a running hand instead of making the independent marks of a dot, a line and a dot making up the original letter. If this evolution was arrived at by stages we do not have records showing the same during this long period from the times of Arikamēḍu to the date of this epigraph. The Archchalūr inscription, the Āṇḍippaṭṭi coins and the Iruḷapapaṭṭi records do not have the need to use this letter. Yet considering the development of other forms during this period we may hold that this form may be placed tentatively in the latter half of the fifth century. Another letter which shows substantial change is *v*. This letter which had the oval form at the bottom of a vertical line in the second Iruḷappaṭṭi B inscription has not only a small projection on the top of the oval thus practically eliminating the vertical line. The letter *a* was written nearly vertical in the earlier inscriptions. But the present record shows a slanting position more pronounced. The letter *ch* has two forms, one, open on the left (lines 1 and 5) and the other closed (line 4), thus indicating the transitional phase. These considerations lead us to conclude that this inscription may be placed palaeographically later to the Iruḷappaṭṭi inscription of Viṇṇavarman, probably towards the end of the fifth century. The dating given here should be limitedly applied in order to accommodate the sequence among all the records mentioned. It is significant that the dots are uniformly applied in the present inscription over stops and also the medial vowels of *e*

[1] *A.R.Ep.*, 1971-72, No. B 226; *Cheṅgam Naḍukarkaḷ*, 62/1971, p.1.
[2] above. Vol. XXXIX, p. 211.

1 DGA/79

and *o*–see *to*, *ko* and *ṉ* (line 2). The Dravidian euphonic 'u' is continued to be used in the words *dēvaru* (line 4) and *araiśaru* (lines 4-5),

The inscription records the death of Kudava-Śāttaṉ, a servant of Malai-adi-araiśar[1] when a person called Toldēvar burnt the place called Perupuḷi-ūr in Mīkoṉṟainādu.[2] The inscription, being a short one does not give more details about the event. Kudava-Śāttaṉ[3] is described as the *śēvagaṉ* (Skt. *sēvaka*) of Malai-adi-araiśar (Skt. Malayādhirāja) who is apparently a local ruler of considerable status. It is not known whether he belonged to the family of Malayamāns or Milāḍu (Malai-nāḍu) chiefs who were ruling over parts of South Arcot District around Tirukkōvalūr which is not very far from Kōṭṭaiyūr, the findspot of the record. The expression Malai-adi-araisar is only a title and not a name. His identity cannot therefore, be established.

The inscription is dated in the **twentyfirst regnal year** of a king whose name can be read as **Śōmāśi Tirumā[ṟaṉ]**. The last syllables of his name *ṟaṉ* are not quite clear enough and hence this name, now read as Tirumāṟan, may be considered to be tentative.[4] If this name should prove to be correct, this will provide an instance of the earliest use of Māṟaṉ in Epigraphy. This is well-known to be a cognomen borne by the Pāṇḍya kings alternately. However no connections can be discerned between the Pāṇḍyas and the king of this record on account of the distance separating the main land of the Pāṇḍyas and the Cheṅgam region wherefrom this inscription has been copied. Nor do we have any evidence regarding the existence of a king during this perod around these parts from other sources. The epithet Śōmāśi given to the king obviously stands for Sanskrit Sōmayāji indicating thereby that this king had performed Sōma-yāga. This recalls to our mind the well-known Śaivite devotee called Śōmāśi-Māṟa-nāyaṉār. But this person is known to be a brāhmaṇa of Ambar in the Śōḷa country and is never known to have been a ruler of any part of the country. Moreover, he is said to have gone to Tiruvārūr and met the last of the four great Śaiva saints called Sundaramūrti-nāyaṉār who is considered to have lived in the first half of the ninth century. Thus there is nothing to connect the king of our record with the devotee, beyond the identity of their names. But the epithet, *Sōmāśi* of the king in this record gives an interesting piece of information regarding the Vedic leanings of the ruler. While on the one hand the herostone bearing the record represents the cultural and religious practice of the Tamil people in erecting memorials for the dead, spoken of very highly in the Tamil classics, the affinity of the ruler bearing a Tamil name Māṟaṉ with the Vedic practice of performing Sōmayāga, one of the important sacrifices, is noteworthy. These two pictures speak eloquently of the Vedic and the indigenous culture flourishing alongside.

The only geographical names mentioned in the record are Perupuḷiūr and Mīkoṉṟai-nāḍu in which the former is said to be situated. Mīkoṉṟai-nāḍu is mentioned in a few more records as having within its limits, the following villages : Pāśāṟu[5] also called Pāśāṟṟūr, Malaiyaṉūr,[6] Puḷiyūr,[7] Peru-Vēḷūr and Mēl-Vēḷūr.[8] These villages, except Puḷiyūr which

[1] This is read as Maṟu-adiraiśaru in the same publication (ibid., 1971/62).

[2] The introductory note on this (ibid) states that Toldēvar, the king of Perupuḷi ūr invaded and that the hero died on the occasion. There is nothing in the record to support this interpretation.

[3] This name has been read as Kadava-Śātta in *Cheṅgam Naḍukaṟkaḷ*, 1971/62.

[4] This portion has been read as *Tirumāṉilkuḷ*, vide, *Cheṅgam Naḍukaṟkaḷ*.

[5] Ibid., 1971/56, 92; *A.R.Ep.*, 1971-72, No. B 216; 1972-73, No. B 314.

[6] Ibid., 1971-72, No. B 216; *Cheṅgam Naḍukaṟkaḷ*, 1971/56.

[7] Ibid., 1971/57 ; *A.R.Ep.*, 1971-72, No. B 217.

[8] Ibid., 1971-72, Nos. B 67 and 69.

E 6895.

INSCRIPTION OF SOMASI TIRUMARAN



2

4

Acc. 26201

SCALE : One-fourth

is perhaps the same as Peru-Puḷiyūr of our record, may be identified respectively with Mēl-Pāśāṟu and Kīḻ-Pāśāṟu, Malaiyaṉūr-Chekkaḍi and Vēḷūr near Tāṇippāḍi all in Chengam Taluk in the North Arcot District, Tamil Nadu. The area covering those villages forms a natural division bounded on the north by a low range of hillocks intersected by gaps and on the south by a slightly higher range of hillocks. The east-west section between these two ranges is irrigated by a small rivulet called Pāmbaṉ-āṟu originating on the southern range and joining the Ponnaiyār after a north and easterly course. It is possible that this entire small valley-like area was named Mīkoṉṟai-nāḍu. An inscription from Chiṉṉiyampēṭṭai situated in this area describes graphically a fight that ensued a raid to lift buffaloes of Pāśāṟṟūr between Eyināṭṭār and the residents of the locality in which a hero belonging to Maḷaiyaṉūr in Mīkuṉṟai-nāḍu died.[1] The variation in the word *kuṉṟai* for *koṉṟai* seems to point out that this *nāḍu* was named after the low hillocks *kuṉṟu*, *kuṉṟai* on the western side (*mī*) of this area. This hillock is very possibly the one found on the north-west and on the north of Malaiyaṉūr-chekkaḍi.

The village Perupuḷiūr cannot be identified. This inscription is engraved in Kōṭṭaiyūr which is outside the area under Mīkoṉṟai-nāḍu as defined by us. Kōṭṭaiyūr is less than five kilometers, east from the river Poṉṉaiyār which might have formed the natural boundary of this *nāḍu* on the east. It is possible that the hero of the record might have belonged to Kōṭṭaiyūr which, along with this *nāḍu* was probably under the rule of Malaiyadiaraiśar, his master.

TEXT[2]

1 **Śōmāśi Kō Tirumā[ṟaṉ]ku**[3]

2 **irubatt-oṉṟāvadu** Mīkoṉ-

3 ṟai nāṭṭu Perupuḷi-[ū]r Toldi[4]

4 vāru [śu]ṭṭa ñāṉṟu **Malai-adi[a*]raiśa-**

5 **ru** śēvagaṉ Kudava-Śātta[ṉ] paṭṭāṉ

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[1] Ibid., 1971-72, No. B 216.
[2] From impressions.
[3] There are more marks on the stone mixed up with the letters proper, making the reading difficult.
[4] Read *Toldē*°

No. 2—LUCKNOW MUSEUM COPPER-PLATE INSCRIPTION OF SURAPALA I, REGNAL YEAR 3

(*1 Plate*)

D. C. SIRCAR, CALCUTTA

A copper-plate charter[1] was discovered along with some coins in a field of a village of the Mirzapur District, U.P., and was secured for the U.P. State Museum, **Lucknow**. The inscription is edited with the help of a set of photographs and another set of inked impressions of the writing. I am thankful for them to Dr. S.V.Sohoni of Patna.

The charter belongs to the king **Śūrapāla** (c. 850-58) of the Pāla dynasty, who is the first of the two Pāla kings of the same name and is already known from a few image inscriptions,[2] the latest of which is the one from Rajauna[3] dated in the king's fifth regnal year. It is well known that these image inscriptions usually mentioned only the name of the king (during whose reign the particular image was installed for worship) even without mentioning the name of his father. King Śūrapāla I is also mentioned in the Badal pillar inscription[4] of Guravamiśra of a ministerial family, which places him between Dēvapāla (c. 812-50 A.D.) and Nārāyaṇapāla (c. 860-917 A.D.) so that it was not unnatural formerly to regard him as identical with Nārāyaṇapāla's father, Vigrahapāla I (c. 858-60 A.D.). The inscription under study is the only copper-plate grant of the king so far discovered, and the genealogy quoted in it definitely shows for the first time that Śūrapāla I was the son of Dēvapāla and was diffarnt from Vigrahapāla I who was the son of Dēvapāla's cousin, Jayapāla. This is the most imporant information supplied by the record under study.

The inscription is written on both sides of a single plate as in the case of other Pāla charters. It measures 43.7 cm. by 36.1 cm. and bears 72 lines of writing (really 71 lines, 37 on the obverse and 34 on the reverse with a single *akshara* engraved twice in a separate line between the last two lines). The record looks like other copper-plate grants of the Pāla family. Immediately above the mention of the engraver in the last line of the record (line 72), the *akshara ni* stands at two places as if forming the beginning and end of a line (line 71). This *akshara*, which is an abbreviation of *nibaddha* (registered) or *nirīshita* (examined), sometimes occurs in the charters of the Pālas. Thus the Bāṅgarh[5] and Belwā[6] plates of Mahīpāla I (c. 977-1027 A.D.) exhibit it both at the beginning and at the end of line 1. The occurrence of the *akshara* twice seems to mean that the grant was registered by two high officers of the king or was examined first by one officer and then by another officer or by the king himself.[7]

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[1] This has been noticed in *A.R.Ep.*, 1971-72, No. A 23.

[2] See V.N. Srivastava in the *Saṁpupā* (*Bulletin of Museums and Archaeology in U.P.*), Lucknow ,1970, Nos. 5-6, pp. 67-70; B.N. Mukherjee in the *Asiatic Society's Monthly Bulletin*, Calcutta, Vol. VI, No. 10, November 1971, pp. 4-5; D. C. Sircar in the *Journal of the Bihar Research Society*, Vol. LXI, 1975, pp. 131 ff.

[3] *Journ. Anc. Ind. Hist.*, Vol. VII, pp. 102 ff.

[4] Maitreya, *Gauḍalēkhamālā*, pp. 70 ff. ; above, Vol. II, pp. 160 ff.

[5] Above, Vol. XIV, pp. 324 ff.

[6] *Ibid.*, Vol. XXIX, pp. 1 ff.

[7] Cf. Sircar, *Ind. Ep.*, pp. 328-29.

The usual *Dharma-chakra* seal is affixed to the top of the plate, and the lines of writing are engraved on it breadth-wise. The lower part of the seal has thus created a gap about the middle of some of the lines of writing at the top both on the obverse (lines 1-8) and the reverse (lines 38-43). The legend on the seal reads *śrī-Śūrapāla-dēvasya*, "[This] belongs to the illustrious Śūrapāladēva."

The present inscription also resembles other early Pāla copper-plate grants in respect of palaeography, language and orthography. Besides writing *b* by the sign for *v*, it uses the initial vowels, *a, ā, i, u, ē* as well as the final consonants *t, n* and *m* and also the *upadhmānīya* (line 50). As expected, the language of the record is Sanskrit, while there is influence of local pronunciation on the orthography; cf. *śaṁ* and *saṁ* represented respectively by *śaṅ* and *saṅ*, change of final *m* into *anusvāra* at the end of the first and second halves of verses (also often into the nasal of the class), but not in many cases before v, reduplication of consonants in conjuction with *r*, and sometimes also with *y* (Cf. *nimajjya* in line 35) avoidance of *visarga* in cases like *sthalās=sva*, etc., etc. The word *hāsi* (for Sanskrit *hāsa*) occurring in verse 4, also found in other Pāla charters, reminds us not only of *hāsi* in Bengali, etc., but also of Sanksrit *hāsikā* and Prakrit *hāsīa*. However, the poet who composed the verse seems to have written *vilāsa-hāsa* because in that case we have the pleasing repetition of the sound *āsa*.

The inscription begins with the *Siḍdham* symbol and the word *svasti*. This is followed by twenty-four stanzas forming the introductory part of the record in lines 1-45. All the verses are new as in the case of the stanzas forming the introduction of the grants of Dharmapāla and Dēvapāla, although, in these cases, the introductory verses are found to have been adopted from the same draft in the different grants of the same monarch. It is only from the time of the successors of Nārāyaṇapāla, who was the son of a cousin of Dēvapāla and thus belonged to a collateral line, that we find the draft of the introductory stanzas of that king's charter adopted in the grants of the successive reigns, although in each of these cases, a few verses were added in describing the reigning monarch and some times also his father. It is interesting that the versified introduction of Nārāyaṇapāla's grant, copied in the charters of the later Pāla kings with a few omissions, borrowed one verse from the introduction of the grant of Śūrapāla I.. This is verse 4 describing king Dharmapāla. The present record does not mention the name of the author of the stanzas as is the case with the later charters of the family.

Verse 1 hails the victory of the Sarvārthasiddha-Jinavara (i.e. the Buddha) as well as the reigning monarch Śūrapāla as in some other records, e.g., the Aihoḷe inscription[1] introducing in the same way both the Jinēndra (i.e. Mahāvīra) and king Satyāśraya (Chālukya Pulakēśin II). In the verse in our record, however, all the epithets have a *double entendre* and have to be so explained as to suit both the divinity and the king. Thus, in the passage *śrīmad-Gōpāla-vaṁś-ōjjvala-tilakatayā khyātimān*, *Gōpāla-vaṁśa* would mean the family of rulers of the earth in the case of the Buddha while in the case of the king it would mean that he was a scion of the royal dynasty founded by king Gōpāla. It may be noted that the first verse in the grants of Nārāyaṇapāla and his successors has a similar idea. However, it introduces side by side with Lōkanātha-Daśabala (i.e. the Buddha) not the reigning monarch but Gōpāladēva, the founder of the Pāla dynasty. It was therefore easy for the later Pāla rulers to copy it in their records without changing it though such a change could not have been avoided if the name of the reigning monarch would have to be mentioned in it.

[1] Above, Vol. VI, pp. 1 ff.

Verse 2 introduces Gōpāla, the first king of the Pāla house, and his description continues in the next stanza (verse 3) which speaks of the subordinate rulers bowing down to him. Verse 4 introduces Gōpāla's son and successor Dharmapāla and was copied in the grants of king Nārāyaṇapāla and his successors. The stanza compares Dharmapāla indirectly with the ocean so that the epithets applied to the king are also applicable to the latter. Thus the epithets *lakshmī-janma-nikētana, sa-makara, kshmā-bharaṁ vōḍhuṁ kshamaḥ* and *śaury-ālaya,* when applied to Dharmapāla mean respectively 'the primary source of fortune', 'one who levies taxes uniformly', 'capable of bearing the burden of the earth (i.e. the kingdom)' and 'the abode of valour'; but, if they are applied to the ocean, the meanings would be respectively 'the original abode of the goddess Lakshmī', 'in which there are crocodiles', 'capable of bearing Kshmābhara (i.e. Viśvambhara or Vishṇu)' and 'the dwelling of Śauri (Vishṇu-Anantaśāyin)'. Verse 5 seems to be the answer to a question based on the meaning of the name 'Dharmapāla' (literally, 'the defender of *dharma* or religion as well as law, piety, justice, usage, etc.'), e.g., what is the *dharma* that he defended? The first half of the stanza answers that in some cases this *dharma* was the True Faith (i.e. Buddhism or the religion propagated by the Buddha) and in others it was the *dharma* of the enemy of Khara (i.e. Rāma) or of Śambhu (Śiva) or of Murāri (Vishṇu). It is then said in the second half that this was the reason why his enemies, even after having been compelled to renounce the throne, could not enjoy any peace of mind. The idea seems to be that, although Dharmapāla was a follower of Buddhist pacifism, to his enemies he was a terrible fighter like Rāma, Śiva and Vishṇu. While verse 6 contains the conventional idea of the king's fame spreading in the world, the following stanza (verse 7) says how he visited various countries in the course of a *dig-vijaya*. We are told that the *sūta* (minstrel) accompanying him was telling him, in this connection, the interesting stories about places where Kāla (Yama) was humbled (probably referring to the story of Sāvitrī), where old age was overcome by Smara (the Indian Cupid), where Bāṇa was made one of the gaṇas [of Śiva after Kṛishṇa had killed him], where [Kṛishṇa] killed Kaṁsa, where Duḥśāsana was killed by Bhīma and where Rāma built the bridge [over the ocean between India and Śrī Laṅkā]. Among the places, Kaṁsa was killed at Mathurā (Uttar Pradesh) and Duḥśāsana at Kurukshētra (Karnal District, Haryana) while Rāma's bridge was built at what is now known as Sētubandha Rāmēśvara in the Ramanathapuram District of Tamil Nadu. While Bāṇa is said to have been killed at modern Tezpur on the Brahmaputrā in Assam, the place hallowed by Sāvitrī's memory seems to have been somewhere in or near modern Haryana. It is difficult to identify the place associated with the Indian Cupid's exploit unless the poet was thinking of his contribution in bringing about the marriage of Śiva and Pārvatī in the Himalayas. In any case, this is a vague account of Dharmapāla's conventional *dig-vijaya* and does not mean that the Pāla king actually visited such distant places as Sētubandha-Rāmēśvara. However, verse 8 continues the same description and says that the breeze, made cool by its contact with particles of water raised by the waves of the ocean (*kshīr-ābdhi*), removed the sweat on Dharmapāla's body in an apparent allusion to his visit to places situated near the ocean. The reference may be to his claim of visit to Sētubandha-Rāmēśvara on the Southern Ocean (i.e. Indian Ocean) already indicated vaguely in the previous stanza, though we may also think of other places on the Eastern and Western Oceans, i.e. the Bay of Bengal and the Arabian Sea.

Verse 9 says how, while protecting the truth as well as the earth which had been inherited by him in a rightful order, Dharmapāla obtained as his son Dēvapāla to whom a large number of subordinate rulers bowed down. Verse 10 suggests that the wives of Dēvapāla's defeated enemies did not suffer the pangs of separation from their husbands implying thereby that the latter were neither killed nor imprisoned by the victor. This appears to refer to cases where

the Pāla king set certain captured enemies at liberty. Verse 11 contains the conventional idea of Dēvapāla's fame covering the entire sky while the next stanza (verse 12) represents Dēvapāla not only as conqueror of the king of Nēpāla and as one to whom the king of Suvarṇadvīpa bowed down, but also as one who built a temple of gold (i.e. covered with gold-plating) for the Jina (Buddha). It is said that the temple appropriated the grandeur of the rival temples having only their top part made of (i.e. covered by) gold and other precious metals. Unfortunately, we are not told where the magnificent temple was built. The claim of the submission received from the lord of Suvarṇadvīpa refers to the construction of a temple at Nālandā by king Bālaputradēva, son of Samarāgravīra and grandson of Vīravairimathana of the Śailēndra dynasty ruling over Indonesia and Malaysia with the capitals at Śrīvijaya (Palembang in Sumatra) and Kaṭāha (Kedah near Penang in Malaya), within the dominions of Dēvapāla who made, at Bālaputradēva's request, a grant of five villages for its maintenance as we learn from the Nālandā plate.[1] The interesting reference to Dēvapāla's conflict with the king of Nēpāla is found in the present inscription for the first time. We know that Nepal was subject to Tibet during this period.[2] It is also well known that the great success of Dharmapāla exhibited by his installation of Chakrāyudha on the throne of Kanauj was rather short-lived because the Jodhpur inscription[3] (837 A.D.) of Bāüka says how his father apparently a vassal of the Gūrjara-Pratihāra king Nāgabhaṭa II (c. 800-33 A.D.), claimed to have defeated the Gauḍas at the battle of Mudgagiri (Monghyr) while the combined evidence of the Jain works and the Barah plate[4] of Bhōja I shows how the dominions of Nāgabhaṭa II (called king Nāgāvalōka of Kānyakubja by the Jains)[5] included the Kānyakubja-bhukti and how he had transferred his capital to Kānyakubja. About the same time the Tibetan king Mu-tig Btsan-po (809-15 A.D.) claimed to have defeated Dharmapāla and one of his successors named Ral-pa-chan (c. 817-36 A.D.) boasted of advancing as far as Gaṅgāsāgara in the south.[6] This discomfiture of the Pālas may have been the result of a joint attack of the Pāla kingdom by the Gūrjara-Pratihāras and the Tibetans while the Gūrjara-Pratihāra occupation of wide areas of Bihar and Bengal during the reign of Mahēndrapāla I (c. 883-908 A.D.) and the establishment of the rule of the Kambōjas (who were probably of Tibetan origin and were apparently the ancestors of the present Koch people of North Bengal) in Bengal during the tenth century A.D., i.e. sometime after Dēvapāla, are significant. It now appears that the king of Nepal fought with Dēvapāla as a subordinate ally or feudatory of the Tibetans.

Verse 13 gives the boundaries of the conventional sphere of Dēvapāla's political influence as the Vindhya [in the south], the Prālēya-giri, *i.e.* the Himalayas [in the north], the ocean witnessing the sunrise, *i.e.* the Eastern sea or Bay of Bengal [in the east], and the ocean filled by the waters of the river Sarasvatī, *i.e.* the Western Ocean or Arabian Sea [in the west]. The reference to the Sarasvatī's association with the Arabian Sea reminds us of certain Ṛigvedic stanzas.[7] In any case, verse 13 refers to the smaller *Chakravarti-kshētra* sometimes mentioned in connection with a North Indian imperial ruler, and its conventional character

[1] Above, Vol. XVII, pp. 310 ff.

[2] Ray, *DHNI*, Vol. I, pp. 192 ff.

[3] Above, Vol. XVIII, pp. 87 ff.

[4] *Ibid.*, Vol. XIX, pp. 15 ff.

[5] With some early Jain writers, G. C. Chowdhury (cf. *Pol. Hist. N. Ind.*, p. 24) seems to confuse this ruler with an earlier king.

[6] *See* R. C. Majumdar, *Hist. Anc. Beng.*, p. 118.

[7] *See* VI.61.2, 8; VII.96.2; *Ved. Ind.*, Vol. II, p. 435.

is quite clearly demonstrated by the fact that Dēvapāla is sometimes represented as the lord of the smaller area of North India,[1] and sometimes of the entire area covering the whole of the Indian sub-continent.[2]

Verse 14 mentions **Dēvapāla's** queen named **Māhaṭā** who was the daughter of a king named **Durlabharāja** and is represented as the co-wife of the Earth and an equal of the Daughter of the Mountain (*i.e.* Pārvatī), Arundhatī and Sāvitrī in the matter of devotion to her husband. The description of the queen is continued in the next two stanzas (verses 15-16), the first of which compares, in words with double meaning, the queen with the goddess Satī-Sarvamaṅgalā and the king with the god Sadāśiva-Paramēśvara. Here one of the epithets of the queen and the goddess is *Rāma-parājitā* probably meaning 'overcome by Rāma [by his penances]' in respect of the goddess while in relation to the queen it seems to mean 'won over by the lover [by his entreaties]'. Verse 16 says how the ladies of good families failed to reach the queen's standard in respect of charity, intellect, fame, good behaviour and truthfulness. Verse 17 introduces king Śūrapāla as born of Dēvapāla and Māhaṭā just as the god Mahāsēna (Skanda-Kārttikēya) was produced by Śiva and Śivā.

Verse 18 explains why Śrī (*i.e.* Rājalakshmī) preferred king **Śūrapāla** as her husband, to the god Hari (Vishṇu), because the latter had so many unpleasant characteristics, and embraced the king. Reference is made in verse 19 to the dust raised by the king's forces when they were on the march while the following stanza speaks of the plight of the *rāja-haṁsas*, meaning the enemy kings resembling swans, in the tank that was the king's sword. Verse 21 says how the king's great fame made the glory of the past kings insignificant while the following two stanzas speak of his victory in battles and of the flight of his enemies to the valleys of the Malaya mountain and the Prālēya-śaila (Himalayas), the former in the far south and the latter in the north. While this vaguely refers to the southern and northern boundaries of the *Chakravarti-kshētra*, verse 24 more explicitly mentions the modified sphere of Northern India while describing how the rulers of the area bounded by the Vindhya through which passes the thin upper course of the Rēva (Narmadā) [in the south], the Kailāsa mountain which had received a shake from the hands of Daśāsya (Rāvaṇa) [in the north] and the two mountains characterised by sunrise and sunset [in the east and west respectively].

The above versified introduction is followed by a long passage in prose (lines 45-50) speaking of the issue of the charter from the victorious camp situated at **Mudgagiri** (modern Monghyr) on the Bhāgīrathī (Ganges), where there was an assemblage of horsemen presented by the Udīchī (Udīchya) kings and the foot-soldiers accompanying the kings of Jambūdvīpa coming for doing services to the Pāla emperor as well as of the donor of the grant, *i.e.* Śūrapāladēva meditating on (or favoured by) the feet of Dēvapāladēva, both the kings being described as *Paramasaugata* (devout worshipper of the Sugata or Buddha), *Paramēśvara*, *Paramabhaṭṭāraka* and *Mahārājādhirāja*. The prose passage giving these details is noticed in the charters of Dharmapāla and has been adopted in the grants of all the later rulers of the Pāla dynasty. Lines 50-57 go on to say, in the style of Pāla charters, how the king's order and declaration in respect of the grant were addressed to a large number of people introduced as royal officers associated (*samupagata*) with the gift villages which were : (1) Aṅgāragarttikāgrāma in the Krauñchadhānaka-vishaya of the Śrīnagara-bhukti ; (2) Vāsantī-grāma (called Vāsantikā in line 58) in the Dēvarāshṭra-vishaya apparently of the

[1] *See* also verse 5 of the Badal pillar inscription (Maitreya, Gauḍalēkhamālā, p. 72; Sircar, *Stud. Geog. Anc. Med. Ind.*, 1971, p. 14).

[2] *See* verse 9 of Dēvapāla's grants, e.g., the Monghyr plate (Maitreya, *Gauḍalēkhamālā*, p. 38). cf. Sircar *Stud. Geog.* etc., p. 11.

same *bhukti;* (3) Kulaputraka-grāma (called Kulaputra in line 59) evidently in the same *vishaya* and *bhukti,* and (4) Navallikā-grāma in the Kalmashanāśapāra-vishaya obviously of the same *bhukti.* The addressees called *rājapurushas,* as also found in the other Pāla copper-plate grants, are the following : (1) *Rājanaka,* (2) *Rājaputra,* (3) *Rāj-āmātya,* (4) *Mahāsāmanta,* (5) *Mahāsēnāpati,* (6) *Mahāsāndhivigrahika,* (7) *Mahākshapaṭalika,* (8) *Mahāpratīhāra,* (9) *Mahākārttākṛitika,* (10) *Mahādaussādhyasādhanika,* (11) *Mahādaṇḍanāyaka,* (12) *Mahākumārāmātya,* (13) *Rājasthānīya,* (14) *Uparika,* (15) *Dāśāparādhika,* (16) *Chaurōddharaṇika,* (17) *Dāṇḍika,* (18) *Daṇḍapāśika,* (19) *Śaulkika,* (20) *Gaulmika,* (21) *Kshētrapa,* (22) *Prāntapāla,* (23) *Kōṭṭapāla,* (24) *Khaṇḍaraksha,* (25) *Tadāyuktaka,* (26) *Viniyuktaka,* (27) *Hastya-śvōshṭra-bala-vyāpṛitaka,* (28) *Kiśōravaḍavā-gō-mahishy-aj-āvikādhyaksha,* (29) *Dūta,* (30) *Praishaṇika,* (31) *Gamāgamika,* (32) *Abhitvaramāṇaka,* (33) *Vishayapati,* (34) *Tarika,* (35) the Gauḍas, Mālavas, Khashas (usually spelt *Khaśa* or *Khasa*), Hūṇas, Kulikas, Karṇāṭas and Lāṭas who were apparently serving in the Pāla army as mercenaries, as well as the servants of the Chāṭa and Bhaṭa classes and other unmentioned categories of royal servants.[1] The above as well as the people living in the gift villages including the Brāhmaṇas, village-elders, agriculturists and even the Mēdas, Andhras and Chāṇḍālas were duly honoured, exhorted and ordered in respect of the grant so that it could be made known to them.

In lines 57-60, the king mentions that a declaration was made to him through a messenger by *Mahādēvī* Māhaṭādēvī (i.e. his own mother) to the effect that the *Mahārāja* (i.e. her son king Śūrapāla) should please grant the villages of Aṅgāragarttikā and Vāsantikā (called Vāsantī in line 50) for *pūjā, sattra,* etc., for the purpose of increasing her religious merit and fame, by means of a charter in favour of the god Māhaṭēśvara installed by the queen at Vārāṇasī and named after herself and the villages of Kulaputraka (called Kulaputra in lines 50-51) and Navallikā in favour of the *parshad* (association) of the Śaiva *Āchāryas* (religious teachers) adored by the queen Mother, who were probably in charge of the temple of Māhaṭēśvara at Varāṇasī, and also of their disciples and the latters' disciples. The king further says that he made the grant on the basis of the queen Mother's declaration. The passage thus seems to suggest that Vārāṇasī formed a part of the Pāla empire during the reigns of Dēvapāla and Śūrapāla in spite of the claim of the Gūrjara-Pratihāras and Tibetans against the Pālas during the period in question. It seems that Dēvapāla and Śūrapāla succeeded in holding their ground in spite of reverses which appear to have been temporary. The glory of the Pālas appears to have been eclipsed at a later date, about the close of the ninth and in the tenth century A.D. Of course, it may not have been altogether improbable to arrange for the grant of land in one kingdom for the enjoyment of donees in another king's territory; but Sohoni appears to be right in identifying the Kalmashanāśa with the Karmanāśā and in locating the Kalmashanāśapāra district beyond the Karmanāśā in U.P.[2]

The conditions of the grant are delineated in the style of the Pāla charters in lines 60-63 while lines 63-64 contain the king's request to the addressees for approving the grant, to the future rulers for its approval and protection and to the inhabitants of the villages and the cultivators for being submissive to the donees and to pay them all the dues they had hitherto been paying to the king. The conditions of the grant are mentioned as (1) *sva-sīmā-triṇa-yūti-gōchara-paryanta,* (2) *sa-tala,* (3) *s-ōddēśa,* (4) *s-āmra-madhūka,* (5) *sa-jala-sthala,* (6) *sa-gartt-ōshara,* (7) *s-ōparikara,* (8) *sa-daś-āparādha,* (9) *sa-chaurōddharaṇa,* (10) *parihṛita-*

[1] For the technical terms occurring in the record, *see* Sircar, *Ind. Ep. Gloss.,* s.v.

[2] *Journ. Bih. Res. Soc.,* Vol. LXI, p. 207.

sarva-pīḍā, (11) *a-chāṭa-bhaṭa-pravēśa*, (12) *a-kiñchit-pragrāhya*, (13) *samasta-rāja-bhāga-bhōga-kara-hirany-ādi-pratyāya-samēta*, (14) *bhūmichchhidra-nyāyēna*, and (15) *chandr-ārka-kshiti-sama-kālam*.

The **date** of the charter is given in lines 64-65 as the second of the bright half of the month of Āśvina in the king's **third** regnal year. Six of the usual imprecatory and benedictory verses are quoted in lines 65-69. The last stanza of the record (verse 31) in line 70 states how Śūrapāla made Balavarman the *Dūtaka* (executor) in respect of the charter just as Yudhishṭhira had made Hari (Kṛishṇa) his messenger for negotiations with Duryōdhana. The same Balavarman was the *Dūtaka* of Dēvapāla's Nalanda plate in which he is called the ruler of Vyāghrataṭī-maṇḍala probably situated near the Sundarbans.

The last line (line 72) states that the charter was engraved by the Sāmantas Dakkadāsa and Vairōchanadāsa. The designation suggests that the engravers were feudatory chiefs; but they do not appear to have been responsible for the composition of the introductory verses of the document. This is because the composition of the stanzas is not quite unsatisfactory while the last sentence mentioning the engravers contains a few errors, e.g., *utkirṇna* for *utkīrṇṇa* and *śāśana* for *śāsana*. There is no error in the peculiar name written as *Dakkadāsa* because the same person is known to be mentioned in an unpublished stone inscription preserved in the Dacca Museum. The engraving of an inscription by such eminent personages is not altogether unknown. Thus the Deopara *praśasti*[1] of king Vijayasēna (c. 1097-1159 A.D.) of the Sēna dynasty was engraved by *Rāṇaka* Śūlapāṇi who was the head of the corporation of artisans of the Varēndra country.

As already pointed out above, the inscription under review offers two valuable items of information. In the first place, it proves that Śūrapāla was the son of Dēvapāla and was therefore different from Vigrahapāla I who was the son of Dēvapāla's cousin, Jayapāla. We have therefore to place now the reigns of two rulers, viz., Śūrapāla I and Vigrahapāla I, between Dēvapāla and Nārāyaṇapāla. It is not improbable that Śūrapāla was ousted from the throne by Vigrahapāla who ruled for a short period and was succeeded by Nārāyaṇapāla having a long reign. The second point of importance is that Dēvapāla's queen installed a Śivaliṅga at Vārāṇasī and her son granted villages, including one lying to the west of the Karmanāśā river in U.P., in favour of the deity. This appears to include the Vārāṇasī region within the empire of Dēvapāla and Śūrapāla. Thus the Pālas succeeded in maintaining their hold on the easternmost areas of U.P. during the reign of the said two kings in spite of the claim of success of their enemies. Dēvapāla's father-in-law Durlabharāja, known from the present record for the first time, cannot be identified.

Among geographical names, the inscription refers indirectly to certain well known places of pilgrimage such as Mathurā, Kurukshētra, Sētubandha, etc., and also mentions the holy place Vārāṇasī. The four gift villages, viz. Aṅgāragarttikā, Vāsantī or Vāṣantikā, Kulaputra or Kulaputraka and Navellikā were situated in the three *vishayas* or districts called Krauñchadhānaka, Dēvarāshṭra and Kalamashanāśapāra, all of them forming part of the *bhukti* or province named Śrīnagara (i.e. Pāṭaliputra, modern Patna). The villages and districts cannot be identified satisfactorily; but the name Kalmashanāśapāra shows that this district was situated on the bank of a stream called Kalmashanāśa which was apparently a holy water course because the name means 'one that destroys sins'. It has been identified with the modern Karmanāśā as we have seen above.

[1] N. G. Majumdar, *Ins. Beng.*, Vol. III, pp. 42 ff.

TEXT[1]

Metres : Verses 1-2, 8, 17, 19, 24 *Sragdharā;* Verses 3, 12, 23, 29 *Vasantatilakā* ; Verses 4-5, 7, 9-10, 13-14, 18, 22 *Śārdūlavikrīḍita;* Verses 6, 21 *Mandākrāntā;* Verse 11 *Āryā;* Verse 15 *Upajāti* (*Inaravaṁśā-Vaṁsasthavila*); Verses 16, 20, 25-27, 31 *Anushṭubh* ; Verse 28 *Pushpitāgrā;* Verse 30 *Indravajrā.*

Seal

Śrī-Śūrapāladēvasya [||*]

Obverse

1 Siddham[2] svasti [||*] Śrīmad-Gōpāla-vaṅś-[3]ōjjvala-tila-

2 katayā khyātimān sārvvabhaumō vi(bi)bhrad-vī-

3 ryamva(m=ba)lañ=cha praśamita-visham-ōddāma-

4 Kandarppa-dōshaḥ | śansan[4]=nityaṁ prajānāṁ

5 karam=ubhaya-karaṁ darśayan dharma-mārggaṁ śrī-

6 mān Sarvvārthasiddhō jayati Jinavaraḥ Śū-

7 rapālaś=cha dēvaḥ || [| *] Śrīmān Gōpāla-nāmā dhavala-

8 nija-yaśō-dhauta-dikchakrvālaḥ kshmāpālaḥ Śēsha-kalpa-prava(ba)la-bhu-

9 ja-śilāstambha-viśrānta-viśvaḥ | a(ā)sīd=yasya prayāṇe sva-va(ba)la-pada-bhar-ōddhūta-dhūlī-nirōdhād=ushṇā[ṁ*]śuḥ prōshit-ōshmā śaśi-ruchir=a-

10 karōj=jāgarūkān=ulūkān = [2*] Rājñāṁ praṇāma-suhṛidāṁ mukuṭ-āruṇ-āśma-raśmi-chchhaṭā-parichaya-vyatikīrṇṇa-varṇṇāḥ | yasmād=vinirmmala-

11 nakha-dyutayaḥ sa-vṛinta-śēphālikā-kumu(su)ma-śēkharatām=avāpuḥ = [3*] Lakshmī-janma-nikētanaṁ sa-makarō vōḍhuṁ kshamaḥ Kshmābharaṁ paksha-chchhē-

12 da-bhayād=upasthitavatām=ēk-āśrayō bhūbhṛitām | maryādā-paripālan-aika-nirataḥ śaury-ālayō=bhūt=sutas=tasy=āmbhōdhi-vilāsa-hāsi(sa)-

13 mahimā śrī-Dharmmapālō nṛipaḥ || [4*] Sad-dharmmō=yam=iti kvachit=kvachid=ayaṁ dharmaḥ Khar-ādyē(rē)r=iti Śambhōr=ddharmma iti kvachit=kvachid=ayaṁ(ya)n= dharmmō Mu-

14 rārēr=iti | pravrajyā-pratipannam=apy=anudinaṁ yan-nāma-varṇṇa-śrutaiḥ prauḍh-ārāti-kadamva(mba)kam=bhaya-chalach-cha(chchē)tō na lēbhē dhṛitiṁ(tim) || [5*] Ambhōdhīnāṁ pra-

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[1] From a set each of photographs and inked impressions.

[2] Expressed by symbol.

[3] *Anusvāra* has been wrongly changed to *ṅ* before *ś*.

[4] *Anusvāra* has been wrongly changed to *n* before *s*.

15 kṛiti-dhavalā phēna-rājiś=chaturṇṇāṁ śatru-stri(strī)ṇāṁ vadana-kamala plōsha-nīhāra-vṛishṭiḥ | pātāl-āntar-dviguṇita-phaṇi-grāmaṇī-kāya-kāntiḥ

16 ki(kī)rtir=yasya prasarati jagat-pañjarē rājahaṁsī || [6*] Kālō=smin=gamitō jarā Smara-jitā Vā(Bā)ṇō gaṇō=smin kṛitō Vishṇuḥ Kansa(Kaṁsa)m=ih=ā

17 vadhin=nihatavān=Bhīmō=tra Duḥśvā(śā)sanaṁ(nam) [|*] Rāmaḥ sētum=ih-ākarōd=iti jayann=āśāḥ parākramya yaḥ sūta-śrāvita-satkathāyati-

18 karō dēśān=apaśyadva(d=ba)bhūn || [7*] Yē shvī(svī)kurvvanti Śaurēḥ śvasita-parimalaṁ yōga-nidrā-śayālōḥ[1] yaiś=chakrē chaṇḍa-vēlā-valana-kalakalaḥ kandarē

19 Mandar-ādrēḥ | yē=bhūvana(van) sphāra-lakshmī-nayana-kuvalaya-sragviṇas=tē taraṅgāḥ Kshīr-avdhē(bdhē)rya(r=yā)chama(mā)nāḥ śrama-jalam=apiva(ba)tsvā(n=sv-ā) nilaiḥ śīkar-ārdraiḥ || [8*]

20 Prēyas=satyam=ananta-bhōga-nilayaṁ Gōpāla-dharmma-krama-prāptāṅ=gām=paripā-layantam=ajitaṁ sa prāpa lakshmī-patiḥ | śrīmat-pāda-nakh-ēndu-dīdhiti-

21 bhar-ōdanvan-nimagn-ākhila-kshōṇībhṛin-mukuṭ-ānta-patra-makaraṁ śrī-Dēvapāla[ṁ*] sutaṁ(tam) = [9*] Śvāsās=tāṇḍavita-ślath-ālaka-śikhāḥ śētē kapōla-

22 sthalī-talpē pāṇimayē stanau stava(ba)kayanty=akshṇōr=apāmvi(m=bi)ndavaḥ[2] | chētaḥ prāṇa-visṛishṭayē spṛihayat=ītya(ty=ā)chchhādita-svāminō yad-vairi-pra-

23 madā-janasya na kad=āpy=ēshā daśā prōshitā || [10*] Nirbhara-bharita-vihāyasi yad-yaśasi kshaṇa-madīdharat=turagān kshīrōda-taraṇa-śa-

24 ṅkā-samākulaḥ sārathis=Taraṇēḥ || [11*] Yō jātarūpamayam=āyatanaṁ Jinasya jāmbūnad-ādi-śikhara-pratipaksha-lakshmī[3] [1*] Nēpāla-nātha-

25 vijayī vidadhē Suvarṇṇa-dīp-ādhipa-praṇati-lambhita-tuṅga-kīrttiḥ || [12*] Ā Vindhyāt[4] Śavarī-rat-ōtsava-suhṛid-vaṅgī[5]-vana-śyāmalāt ā

26 Prālēya-girēr=Umā-smita-sudhā-srōtaḥ-plut-ādhityakāt | ā sūry-ōdaya-sākshiṇō jalanidhēḥ Sārasvatīnāṁ=apāṁ pūrṇṇād=ā cha yad-a-

27 ṅhri(ṅghri)-paṅkaja-yugē bhṛiṅgatvam=āpur-nṛipāḥ || [13*] Śrīmad-Durllabharāja-rāja-tanayā śrī-Māhaṭ-ākhy=ābhavad=dēvī tasya kara-graha-praṇayinī ślāghyā dvitīy=ēva

28 bhūḥ || (|) pratyētavya-pativratā-guṇa-kathāḥ Śailātamaj=Āru[ṁ*]dhatī Sāvitrīr=api yā chakāra charitaiḥ puṇy-āmṛita syandibhiḥ || [14*] Āryām=asau Rāma-parāji-

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[1] *Sandhi* has not been observed here.

[2] In place of *nda*, *va* was originally engraved.

[3] The *akshara* was originally engraved as *kshmi*. The mark of *i* later added has an additional stroke making the previous *akshara* look like *lā*.

[4] *Sandhi* has not been observed here.

[5] In the sense of a kind of tree, the word is spelt as *vaṅga*

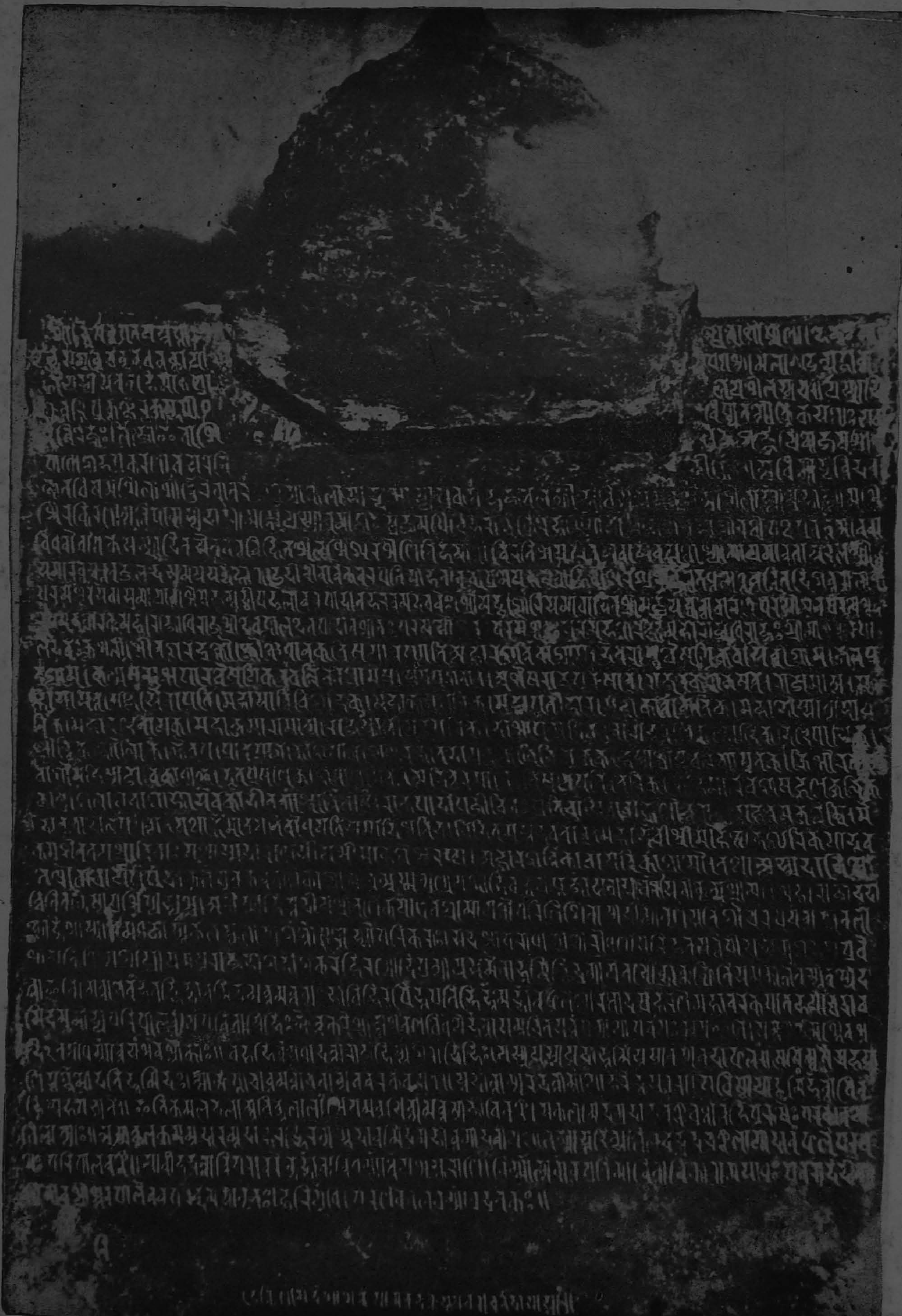
LUCKNOW MUSEUM COPPERPLATE INSCRIPTION OF SURAPALA, YEAR 3

OBVERSE



SCALE :

REVERSE



(From Photograph)

29 tāṁ satīm jay-ānuja(jā)tām=atha sarvva-maṅgalāṁ(lām) | sad-gōtra-janmāṁ subhagāṁ sadā-śivō yāṁ prāpya sō=bhūt=Paramēśvaraḥ sukhī || [15*] N=āpnuvanti gatiṁ yasyā manōra-

30 tha-śatair=api | dāna-dhī-kīrtti-chāritrya-satyēsh[v=a]nyāḥ kula-striyaḥ || [16*] Puttras=tābhyāṁ Śivābhyām=iva jagati gataḥ svāmi-bhāvāt=pratishṭhām=urvvībhṛid-garvva-kha-

31 rvvīkaraṇa-paṭutarāṁ śaktim=ugrān=dadhānaḥ | dēvānāṁ bhīti-bhājām=abhaya-vitaraṇ-aik-ādhvara-prāpta-dīkshō dēvaḥ śrī-Śūrapālaḥ kim=aparam=apa-

32 rō=bhūn=Mahāsēna ēva || [17*] Māyā-mūla-gṛihaṁ Purāṇa-Purushaṁ Krōḍ-ānanamva (naṁ Vā)manaṁ nity-ōdīrṇṇa-gadaṁ Vināyaka-yutaṁ divy-āṅgan-ālōṭi(ki)taṁ(tam) | paśyantyā va(ba)hu s-ē-

33 sham(rshayam)=ēva hi Hariṁ tyaktvā virāgād=iva śrīmad-yauvana-rūpa-sadguṇa-tṛishā dēvyā Ś[r]īy=āślēshi[ta]ḥ || [18*] Prasthānē yasya sēnā-bhara-vidhura-dharā-bhāra-nirbhu-

34 gṇa-bhōga-śrāmyat[1]-Śēsh-āhi-muktā visha-śikhi-parusha-śvāsa-dhūma-chchhaṭ=ēva- | udgachchhanti ,samantādva(d=ba)hala-vila-pathair=vvyāpa dik-chakravālaṁ[2] tat-kāl-ōnmīli-

35 t-āśmā jaraṭha-bhara-kharā dhūsarā dhūli-lēkhā || [19*] Yasya nistṛiṅśa (strimśa)-pānīyē nīl-ōtpala-van-ōjva(jjva)lē | nimajjya rāja-hansā(haṁsā)nām=unmamajja punaḥ kulaṁ(lam) || [20*] Prālē-

36 y-aṅśōḥ(āṁśōḥ)'praśamita-mṛiga-śyāmikair=ānayadbhir=lakshmīṁ Kshīrōdadhi-Himavatōḥ śēsha-sindhu-kshiti-dharāḥ | nāgō mū[r]ddha-pratata-palita-bhrāntibhir=

37 yad-yaśōbhiḥ prāg-bhūpānāṁ vata mali(ṇi)-nibhāḥ kīrttayaḥ kunda-bhāsaḥ || [21*] Antar-vvyōma-samudram=aurvva-śikhinaḥ kasyāṁ(kāshṭhāṁ) samārodhatā yasya vyāpta-di-

Reverse

38 śā dvishan-nṛipatayas=taptāḥ pratāp-ōshmaṇā | bhējuḥ sā-

39 ndra-sagunti[3]-chandana-dha(va)na-chchhāyā-patha-śyāmalān utsaṅgān=Ma-

40 layasya santata-himān Prālēya-śailasya cha || [22*]Yasy=āsi-

41 kṛitta-ripu-kuñjara-kumbha-pīṭha-nipyū(shṭhyū)ta-mauktika-saṭāḥ sama-

42 rē virējuḥ | lājā iv=ākhila-jagaj-jayinō jaya-śrī

43 pāṇi-graha-prakaraṇ-āvasarē vikīrṇṇaḥ(ṇṇāḥ) || [23*] A(Ā) Vindhyād=danti-danta-

[1] *Sandhi* has not been observed here.
[2] There is here what looks like an unnecessary *daṇḍa*.
[3] Read *sugandhi*.

44 kshata-vishama-śilā-śirṇṇa-Rēvā-taraṅgāt[1] ā Kailāsād=Daśāsya-prakaṭa-bhuja-va(ba)la-kshōbha-visrasta-sa(śa)ktēḥ | ā śailābhyām=ubhābhyām=aśi-

45 śira-kiraṇ-ōtpatti-pāt-āspadābhyām=ājñām yasy=ōttamāṅgaiḥ srajam=api[2] vi(bi)bharāñ=chakrirē bhūmipālāḥ || [24*]Sa khalu Bhāgīrathī-patha-pravarttamāna-nā[nā*]-

46 vidha-nau-vāṭaka-sampādita-sētuva(ba)ndha-nihita-śaila-śikhara-śrēṇi-vibhramāt | [3] niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakshmī-

47 samāravdha(bdha)-sva(sa)ntata-jalada-samaya-sandēhāt | udīchīn-ānēka-narapati-prābhṛitītikṛit-āpramēya-haya-vāhinī-khara-khur-ōtkhāta-dhūli-dhūsarita-digantarālāt |

48 Paramēśvara-sēvā-samāyāt-āśēsha-Jamvū(bū)dvīpa-bhū[pā*]l-ānanta-pādāta-bhara-namad-avanēḥ | śrī-Mudgagiri[4]-samāvāsita-śrīmaj-jayaskandhāvārāt parama-saugata-paramēśvara-

49 [pa]ramabhaṭṭāraka-mahārājadhirāja-śrī-Dēvepāladēva-pād-ānudhyātaḥ paramasaugataḥ paramēśvaraḥ paramabhaṭṭāraka[ḥ] mahārājādhirājaḥ śrīmān [Śū]rapā-

50 ladēvaḥ kuśalī | Śrīnagara-bhuktau | Krauñchadhānaka-vishay-āntaḥpāti[1]-Aṅgāragarttikā-grāma | Dēvarāsh[ṭra]-vaishayika-Vāsantī-grāma | Kulapu-

51 tra-grāma | Kalma[sha]nāśapāra-vaishayika-Navallikā-grāmēshu || samupagatān | aśēsha-rājapurushān | rājanaka-rāja[p]utra | rājāmātya | ma-

52 hāsāmanta | mā(ma)hāsēnāpati | mahāsāndhivigrahika | mahākshapaṭalika | mahāpratīhāra | mahākārttākṛitika | mahādaussādhyasādha-

53 nika | mahādaṇḍanāyaka | mahākumārāmātya | rāja-sthānīya[1]-uparika | dāśaparādhika | chaurōddharaṇika | dāṇḍika | daṇḍapāsi(śi)ka |

54 [śau] lkika | gaulmika | kshētrapa | prāntapāla | kōṭṭapāla | khaṇḍa-raksha | tadāyuktaka | viniyuktaka | hasty-aśv-ōshṭra-va(ba)la-vyāpṛitaka | kiśōra-vaḍa-

55 vā-gō-mahishy-aj-āvik-ādhyaksha | dūta-pra(prē)shaṇika | gamāgamika | abhit-varamāṇa | vishayapati | tarika | Gauḍa-Mālava-Khasha-Hūṇa-Kulika-

56 Karṇṇāta-Lāṭa-chāṭa | bhaṭa-sēvak-ādīn=anyāṁś=ch=ā[kī*]rttitān | rāja-pād-ōpajīvinaḥ prativāsinō Vrā(Brā)hmaṇ-ōttarān | mahattama-kuṭumvi(mbi) | Mē-

57 d-Āndhra-Chāṇḍāla-paryantān yathārhaṁ mānayati vō(bō)dhayati samādiśati cha | viditam=astu bhavatām | mahādēvī-śrī-Māhaṭā-bhaṭṭārikayā dūta-

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[1] *Sandhi* has not been observed here.

[2] Better read *srajam=iva*.

[3] *Daṇḍa* has been used here and in the following lines sometimes as a comma and often as a hyphen.

[4] The *akshara ga* has both the signs of *i* and *ī* attached to it.

58 ka-mukhēna vaya[ṁ] śrāvitāḥ yath=āsmad-Vārāṇasīya-śrī-Māhaṭēśvarasya | Aṅgāra-garttikā-Vāsantikā-grāmau | tathā asmad-ā(d-a)bhiprē-

59 ta-śaiv-āchārya-parshads[ḥ] | Kulaputraka-Navallikā-grāmau cha asmat-puṇya-yaśō-bhivṛiddhayē | pūjā-satrā(ttr-ā)dy-artha[ṁ] śāsanīkṛitya śrīmān mahārājō dadā-

60 tv=iti tach-chhishya-praśishyēbhyaś=cha | atō=smābhis=tadīya-śrāvaṇikayā ētē grāma yath-ōpari-likhitās=sva-sīmā-tṛiṇa-yuti-gōchara-paryantās=sa-talā-

61 s=s-ōddēśās=s-āmra-madhūkās=sa-jala-sthalās=sa-gartt-ōsharās=s-ōparikar[ā]ḥ | sa-daś-āparādhās=sa-chaurōdha(ddha)[ra*]ṇa[ḥ*] parihṛita-sarvva-pīḍā a-chāṭa-bhaṭa-pravē-

62 śā a-kiñchit-pragrāhyā[ḥ*] samasta-rāja-bhāga-bhōga-kara-hiraṇy-ādi-pratyāya-sam ētā bhūmichchhidra-nyāyēta(na) | chā(cha)ndr-ārkka-kshiti-sama=kālaṁ tassai(smai) tassai(smai) da-

63 ttā iti | matvā ch=aivaṁ bhavadbhi[r]=ddānam=idam=anū(nu)mantavyam bhāvibhir=api bhūpatibhir=bhūmēr=ddāna-phala-gauravād=apaharaṇē mahānaraka-pāta-bhayāch=cha dāna-

64 m=idam=a[nu*]mōdya paripālanīyaṁ p[r]ativāsibhiḥ kshēttra-karaiś=ch=ājñā-śravaṇa-vidhēyair=bhūtvā samū(mu)chita-sarvva-pratyāy-ōpanayaḥ kā[r]ya iti | Samvat[1] 3 Āśvina-śū(śu)-

[65 di 2 [||*] tathā dharmm-ānūsaṁśana[2]-ślōkāḥ || Va(Ba) hubhir=vvasudhā dattā rājabhis=Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalaṁ(lam) || [25*] Shashṭi-mva(shṭiṁ va)rsha-sahasrā-

66 ṇi svarggē mōdati bhūmidaḥ | ākshēptā ch=ānū(nu)mantā cha tāny=ēva narakē vasēt | [26*] Sva-dā(da)ttām=para-dattāmvā(ttāṁ vā) yō harēd[3]=vasundharāṁ(rām) | sa vishṭhāyāṅ=kṛimir=bhūtvā pitṛi-

67 bhis=saha pachyatē || [27*] Iti kamala-dal-āmv(mbu)-vindū(ndu)-lōlāṁ śriyam=anu-(nu)chintya manū(nu)shya-jīvitañ=cha | sakalam=idam=udāhṛitañ=cha vu(bu)ddh-[v*]ā na hi purushaiḥ para-kīrttayō

68 vilōpyāḥ || [28*] Asmat-kū(t=ku)la-kramamū(m=u)dāramū(m=u)dāharadbhir=anyaiś = cha dānam=idam=abhyanū(nu)mōdanīyaṁ(yam) || (|)Lakshmyās=taḍit-salila-vudvu-(budbu)da-chañchalāyā dānaṁ phalaṁ para-ya-

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[1] Read *Saṁvat*.

[2] Read °*nuśaṁsana*.

[3] Read *harēta* for the metre's sake or add *vā* before *harēd°*.

69 śaḥ-parīpālanañ=cha || [29*] Yān=iha dattāni purā narēnd[rai]r=ddānāni dharmm-ārtha-yaśaskarāṇi | nirmmālya-vānta-pratimāni tāni kō nāma sādhuḥ punar=ādadīta || [30*]

70 Śrīmān śrī-Śūrapālēna nṛipa-chandramasā kṛitaḥ | Harir=Yudhishṭhirēṇ-ēva Va(Ba)lavarmm=ātra dūtakaḥ || [31*]

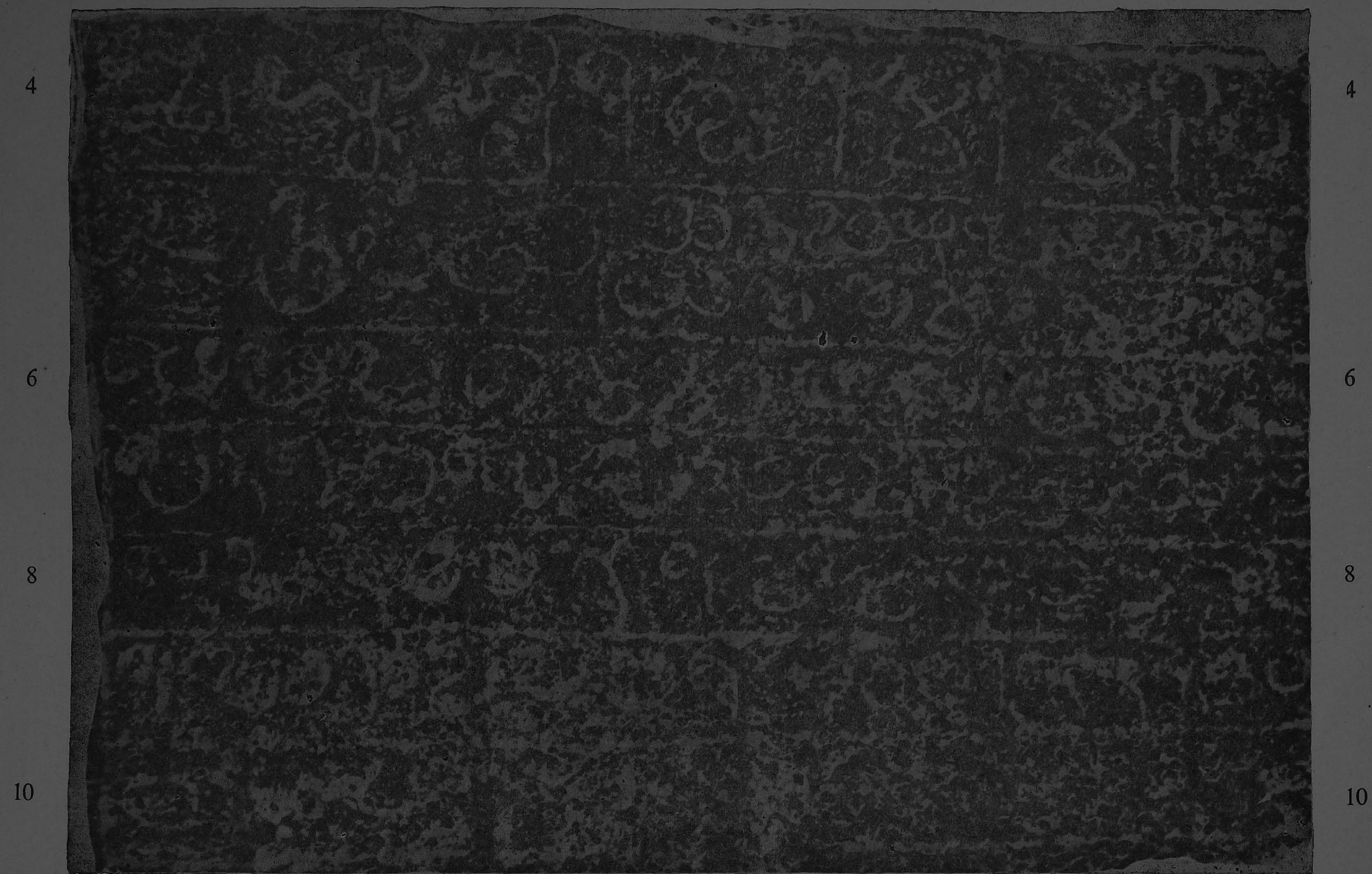
71 ni ni

72 Utki(tkī)rṇṇam=idaṁ śāśa(sa)naṁ Sāmanta-Dakkadāsa-Vairōchanadāsābhyāṁ (bhyām) ||

SUNDAKKAYMUTTUR INSCRIPTION OF RAJAKESARI



2 2



SCALE : One-fifth

No. 3—SUNDAKKAYMUTTUR INSCRIPTION OF RAJAKESARI

(*I Plate*)

C. R. SRINIVASAN, MYSORE

The subjoined inscription[1] is engraved on a rock in a place called **Pachchapaḷḷi** which is five kilometres from the village, **Suṇḍakkāymuttūr**, Coimbatore Taluk and District, Tamil Nadu. It is published here with the kind permission of the Chief Epigraphist.

The **language** of the inscription is Tamil and the **characters** employed are Vaṭṭeḻuttu and Tamil of about the 9th Century. The inscription occupies an area of about 57 by 40 cms. and a short note in the form of a name board which is exclusively written in Tamil characters above the main record in Vaṭṭeḻuttu characters measures 21.5 by 32 cms. The engraver had drawn lines before engraving the record, had also enclosed the sides with vertical lines making up a square and had engraved the record between the lines. The incised surface of the rock is not well dressed, though the letters are fairly big and deeply incised. There are seven lines of writing, the concluding part of which is illegible and indistinct. The last seven letters of the matter intended for line are engraved below the line towards the right margin.

The short note, above the main record, which is inTamil characters of the 9th century and in prose contains the name Rājakēsarip-peruvaḻi. It is in three lines and engraved just above the Vaṭṭeḻuttu section.

The main record in seven lines is in verse in *Veṇbā* metre. The laudatory verse seems to have been composed and engraved in Vaṭṭeḻuttu characters which happened to be the popular local script of the region. The verse describes the Chōḷa king as a benevolent one affording shade, shelter and prosperity to his beloved subjects, as one to whom the prosperous country on the banks of the *Kāviri* belongs, also as **Kaṇḍaṉ** and as *Kōḻiyar kō* (the lord of the *Kōḻiyar*).

The description of the ruler makes it clear that the road was named after the Chōḷa king. An inscription from Tillaisthānam in Tanjavur District, Tamil Nadu, the text of which is reproduced below registers the gift of one hundred sheep for a lamp by Kaḍambamādēvi, the consort of the chief Vikki-Aṇṇaṉ who was the recipient of several royal honours and the hereditary title *Śembiyaṉ Tamiḻavēḷ* from the Chōḷa king Rājakēsari-varman Kaṇḍaṉ who overran Toṇḍai-nāḍu and 'who possessed many elephants' (*pal - yāṉai - kōk-kaṇḍaṉ*) and from the Chēra king Tāṇu Iravi (Sthāṇu Ravi)[2].

TEXT

1 Svasti śrī [||*] Toṇḍaināḍu pāviṉa Śōḻaṉ pal-

2 y[ā]ṉaik-kōk-Kaṇḍaṉ=āīṉa Rājakēsari padma(varma) ṉā-

3 luñ=Chēramāṉ Kōt-Tāṇu Iravi[y]ālun-taviśuñ=ch[ā]-

[1] *A.R.Ep.*, 1976-77, B No. 214.

[2] *S.I.I.* Vol. III, p. 221 and plate facing p. 225.

4 maraiyuñ=chivigaiyun=timilaiyuṅ=Kōyilum=pōṉa[ga]-

5 muṅg=kāḷamuṅ=kaḻiṟṟu-niraiyuñ=Ch[e]mbiyaṉ-Ṛamiḻavēḷ=e

6 ṉṉuṅ=kulap-piyarum peṟṟa Vikki-Aṇṇaṉ-ṟēviv=ā(y=ā)ṉa

7 Kaḍamba-mādēvi Tiruneyttāṉattu mādēvarkk=oru nandā-viḷak[ki]-

8 ṇuk(ku] kuḍutta āḍu [nūṟu] pa[dm]ā(ṉmā)hēśvara-rakshai || -

The conquest of Toṇḍaināḍu attributed to the Rājakēsari in the above record points clearly to Āditya I as discussed by the editor of the record. The present epigraph also can be assigned to the same king in the light of the distinguishing titles *Kaṇḍaṉ* and *Rājakēsari* occuring in the other. The present record is perhaps the only inscription of Āditya I available so far in the Koṅgu country.

The record is important also in as much as it is the only earliest reference to a highway (*peruvaḻi*) in the Koṅgu country named after a Chōḷa king Kaṇḍaṉ, bearing the title *Rājakēsari.* It confirms the fact that the Chōḷas already held sway over Koṅgu country as far as Coimbatore and there was communication by road between the Chōḷa and Koṅgu countries through this highway.

It is interesting to note here that the famous Paṭṭīśvara temple of Pērūr which was often referred to by the Śaiva-śaints in śaiva literature is only about 15 kilometres from the provenance of the record. It is worth recalling here the reference to a highway of the Koṅgu country called *Koṅgapperuvaḻi* in an inscription of Parāntaka I dated in his 18th regnal year (924-25 A.D.) from Tillaisthānam in Tañjavur District.[1] It is possible that the highway called *Rājakēsaripperuvaḻi* in the present record came to be called by the more convenient name of Koṅgapperuvaḻi in Parāntaka's times.

It is tempting to identify the present name of the findspot of the inscription Suṇḍakkāymuttūr with Śuṇḍaikkā-brahmadēyam in Śōḷa-maṇḍalam mentioned in an inscription from Pērūr.[2] However it is not known whether this area was then included in Śōḷa-maṇḍalam.

TEXT[3]

1 Svasti Irā-

2 śakē-[4]śarip-

3 peruvaḻi

1 Svasti śrī Kō Irāśakēśarip-[5]

2 peruvaḻi[| *] Tiru-niḻalu=maṉṉuyiruñ=chī[ru]n=ta-

3 ḻaippa,[6] oru-nīḻal veṇḍi-

4 ṅgaḷ-aṉ.[ṟu]m iru niḻa[li]-

5 l, vāḻiyar kōch-Chōḻaṉ vaḷaṅ-

6 Kāviri-nāḍaṉ, Kōḻiyar-kōk-Kaṇḍa-

7 ṉ-[vaḻi]

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[1] *A.R.Ep.*, 1912, pt II, para 13 ; Also see, above, Vol. XXX, p. 96.

[2] *S.I.I.*, Vol. V, No. 233.

[3] From imprcssions.

[4] In Tamil characters.

[5] In Vaṭṭeḻuttu characters.

[6] The *comma* is inserted here and in lines 5 and 6 to indicate the scanning of the four lines of the verse.

No. 4—TWO BRAHMI INSCRIPTIONS FROM MATHURA

(*1 Plate*)

S. Subramonia Iyer, Mysore

The subjoined two inscriptions edited below with the kind permission of the Chief Epigraphist, were discovered while digging the foundations of a new housing colony in what is now known as **Gōvindnagar**, a suburb of **Mathurā** and are now deposited in the State Archaeological Museum at Mathurā. They were copied by me in March 1977 and have been noticed in the *Annual Report on Indian Epigraphy* for 1976-77.

1.—Inscription of Year 115[1].

The inscription is engraved on the pedestal of a standing image of Buddha. There are in all three lines of writing. The inscribed area covers about 42 cm in length and 59 cm.in breadth. Individual *aksharas* are about .8 cm in height though a few letters including conjuncts and consonants endowed with vowel marks are bigger in size. The writing is in a fairly good state of preservation.

The **characters** belong to the Brāhmī alphabet as used in the inscriptions of the Gupta period. Of particular interest, from the palaeographical point of view, is the form of the letters *m* and *h* which can be compared to similar letters found in the inscriptions of this period *eg*. Kasia Image Inscription[2] and Inscription of Nṛipamitra[3] from Mathurā. Of the initial vowels, only *a* occur in line 1 and its form can be compared with the inscriptions of the Kushāṇa period eg. Inscription of Year 92[4]. Consequently, as already pointed out[5] many letters like *a*, *v*, and *s* found in the present record are noticed in the two groups of Mathurā epigraphs belonging respectively to Kushāṇa and Gupta periods. The use of the form of the letter *t* in the place of *upadhmānīya* in *mātā-pitroḥ=pu* in line 2 may be noted. Of the numerical symbols, 100, 10, 5 and 3 have been used in line 1. A slightly curved horizontal line is used as a mark of punctuation at the ends of lines 1 and 3 and after the expression *pratishṭhāpitā* in line 2.

The **language** of the epigraph is Sanskrit influenced by Prakrit. As regards orthography, there are cases of reduplication of *v* following *r* as, in *pūrvva* in lines 1 and 2. The date is quoted is Śrāvaṇa mā di 13 (i.e. 13th day of the month of Śrāvaṇa) in the year 115 apparently of the Gupta era and this corresponds to 434-35 A.D.

The inscription is in prose. It begins with the auspicious *siddham* expressed by a symbol after which the date is given. It then records that on the date given above, an image of **Śākyamuni** i. e., Buddha (undoubtedly identical with the image on the pedestal on which

[1] *A.R.Ep.*, 1976-77, No. B 260.
[2] *C.I.I.*, Vol. III, p. 272, No. 69.
[3] Above, Vol. XXIV, p. 11 ff.
[4] Ibid., p. 10.
[5] Ibid., p. 11.

the present epigraph is engraved) described as *daśa-bala-baliṁ*[1] i. e. mighty by the possession of the ten powers, was installed (*pratishṭhāpitā*) by a mendicant (*bhikshu*) by name Saṁghavarma for the merit of his parents, for the relinquishment of all sorrow and the acquisition of supreme knowledge by all sentient beings. This (image) was set up (*ghaṭitā*) by Dinna.

It is already known that Dinna was a master sculptor of the Mathurā school, who flourished during the age of the Imperial Guptas.[2] He figures in the two inscriptions from Kasiā[3] in North Eastern Uttar Pradesh and the inscription of Nṛipamitra from Mathurā.[4] He is no doubt identical with his namesake figuring in the present record. The present epigraph being dated helps in conclusively establishing the period to which Dinna belonged since the other epigraphs where he figures are not dated, and incidentally also the date of Nṛipamitra, more about whom is discussed in the sequel.

TEXT[5]

1 Siddham[6] [||*] **Saṁ 100 10 5 Śrāvaṇa mā di 10 3** [| *] asyāṁ divasa pūrvvāyāṁ[7] bhagavataḥ Daśa-bala-balina[ḥ*] Śākya-munē[ḥ*]

2 pratimā pratishṭhāpitā | bhikshuṇā Saṁghavarmaṇṇā [| *] yad=attra puṇyaṁ tan=matāpitrītpu[8] (trōḥ = pū) rv-vaṅgamāt (maṁ kṛi)tvā sarvva satvānā[ṁ][9]

3 sarvva-duḥkha-prahāṇāy=ānuttara-jñān-āvāptayē [| *] ghaṭitā Dinnēna [| *]

2. Inscription of Year 121[9]

This inscription is incised on the pedestal of a broken image. It consists of four lines of writing which cover an area of about 45 cms in length and 9 cms in breadth. Individual letters are about 1.5 cms in height excepting the conjuncts and consonants with vowel marks which, however, are bigger in size. The writing excepting the second line is satisfactory.

The **characters** belong to the Brāhmī alphabet of the Gupta period like the epigraph discussed above. Of particular palaeographical interest is the occurrence of two forms of *v*, one of the triangular type found generally in the inscriptions of the Kushāṇa and Gupta periods and the second one with a pot-like bottom which is seen generally in the inscriptions of the Gupta period as in the Mathurā Image Inscription of Year 135[10] and Mathurā Stone Inscription, year 230.[11] The letter *v* is written with or without a developed loop at the beginning.

[1] This description of Buddha occurs also in the Kaṇhēri plate of the Traikūṭakas, Year 246. *CII.*, Vol. IV, Part I, No. 10, p. 29 ff.

[2] Above, Vol. XXXV, p. 200.

[3] *ASIAR.*, 1906-07, pp. 49 and 62. See also *CII.*, Vol. III, No. 69, pp. 272-73.

[4] Above, Vol. XXXIV, p. 11 ff.

[5] From impressions.

[6] Expressed by a symbol.

[7] The *akshara m* is written in a smaller form below the line.

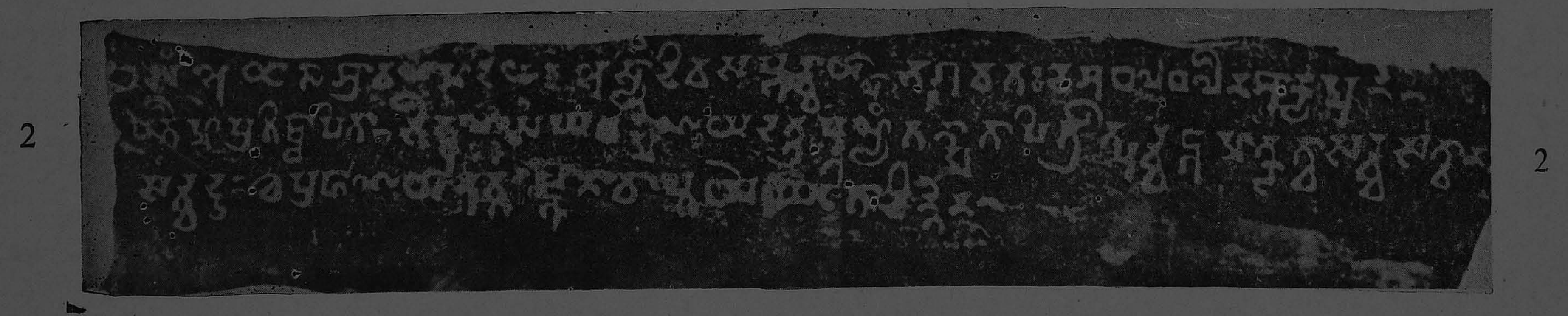
[8] It is quite probable that the letter *t* above *p* was intended for *upadhmānīya*.

[9] *A.R.Ep.*, 1976-77, No. B 261.

[10] *CII.*, Vol. III, No. 63, p. 262 f.

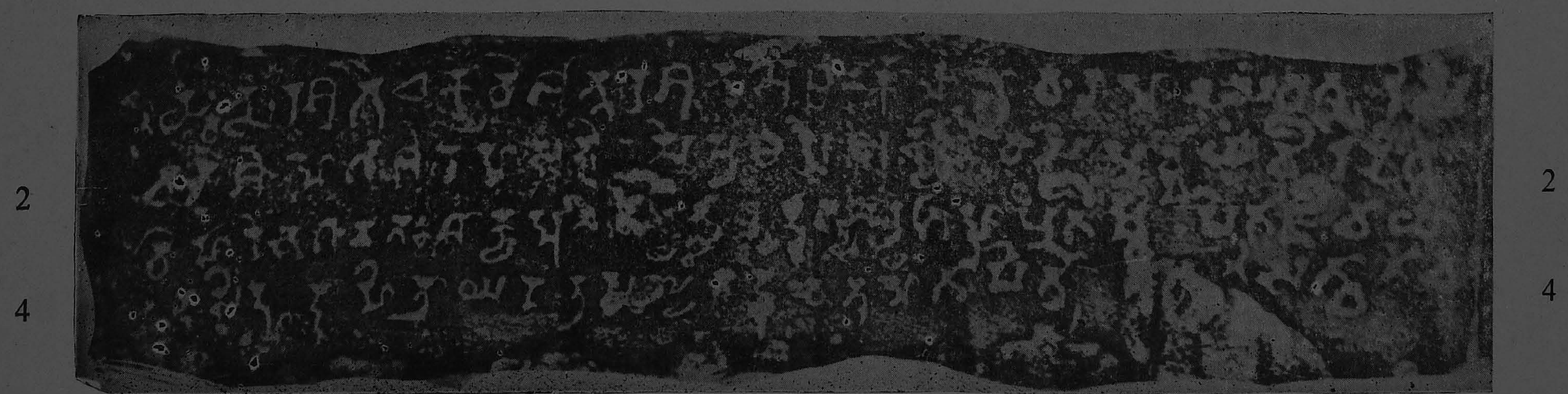
[11] Ibid., No. 70, p. 273 f.

INSCRIPTION OF YEAR 115



SCALE : One-half

INSCRIPTION OF YEAR 121



SCALE : One-half

The language of the epigraph is Sanskrit influenced by Prakrit. As regards orthography there are instances of reduplications of *t* and *v* following *r* as for eg. *pravarttamāna* in line 1 and *pūrvvāyām* in line 2. The date is quoted as Mārgaśira māsa divasa prathama (i. e. the first day of the month of Mārgaśīrasha) in the year 121 given in both words and figures, most likely of the Gupta era which corresponds to 440-41 A. D., and year 15, the significance of which will be discussed later.

The inscription commences with the auspicious *Siddham* expressed by a symbol after which the date is mentioned. It then states that on the date given above, in the monastery called **Vīradatta-vihāra** an image of Śākyamuni described as the Supremely Enlightened, was installed (*pratishṭhāpitā*) by Jīvā, the daughter (*duhitā*) of Bhadrasiṁha for the merit of her parents as well as all sentient beings.

The primary importance of the epigraph lies in the expression *kāl-ānuvarttamāna* following the [Gupta] Year 121 and the year 15 mentioned thereafter. Among the Gupta inscriptions, only in the Mathurā Inscription of Chandragupta (II), [Gupta] Year 61[1] the regnal year is mentioned. It is however to be noted that in the above mentioned record, the name of the king viz. Chandragupta (II) is mentioned before the date portion. In the present inscription the name of the king is conspicuously absent. At the time of the date of the present epigraph, the reigning Imperial Gupta king was Kumāragupta (I) whose earliest known date is Gupta year 96 (415 A. D.) and who died in Gupta year 136 (455 A. D.).[2] The regnal year mentioned in this record cannot therefore be obviously attributed to him. So the question naturally arises as to the king who held sway over Mathurā during this period to whose 15th regnal year this inscription can be assigned. It is already known from an inscription at Mathurā[3] that there was a king by name Nṛipamitra ruling over the Mathurā region in the 5th century A. D. probably as a semi-independent feudatory of the Guptas.[4] It is quite probable that he might have been the king ruling over Mathurā at the time of the present epigraphs and the 15th year mentioned therein may probably refer to his regnal year. The inscription of the year 115 edited above referring to Dinna who is known to have engraved the undated inscription of Nṛipamitra from Mathurā, also indirectly supports the surmise made here. The use of the Gupta era in the present record indicates the sway of the Imperial Gupta over the region of Mathurā.

Vīradatta-vihāra mentioned in this inscription might probably have existed in the suburb of Mathurā i. e., Gōvindanagar where this epigraph was discovered. This *vihāra* is so far unknown from any other source.

TEXT[5]

1 Siddhaṁ [||*] **saṁvatsara[6]-śatē ēka-viṁśōttara-śatē 100 20 1 kāl-ānuva[r]ttamāna-saṁvatsarē paṁ-**

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[1] Above, Vol. XXI, pp. 1 ff. It may be noted that the number of regnal year is lost in the aforementioned inscription. Dr. D. C. Sircar has tentatively restored it as *paṁchamē*. (See *Select Inscriptions*, p. 277 f.)

[2] *The Classical Age*, p. 23.

[3] Above, Vol. XXXIV, p. 11

[4] Ibid. p. 13.

[5] From impressions.

[6] The *anusvāra* is engraved on the right side and the letter *va* is written below the line.

2 cha-daśē Mārgaśira māsa(ē) divasē prathamē asyāṁ divasa-pu(pū)rvvāyāṁ Vīra-datta-

3 vihārē bhagavataḥ Śākya-munē[s=sam]yak-saṁbuddhasya pratimā pratishṭhāpitā Jīvā(va)yā

4 [Bha]drasiṅha-duhitrā [|*] yad—atra puṇyaṁ tad-bhavatu mātāpitrō[ḥ*] sarvva-satvānāṁ cha [||*]

No. 5.—BILPANK INSCRIPTION OF CHAULUKYA JAYASIMHA SIDDHARAJA, VIKRAMA 1198

(*1 Plate*)

K. V. RAMESH, MYSORE

The inscription[1] edited here with the kind permission of the Chief Epigraphist, Archaeological Survey of India, Mysore, was copied by me at **Bilpāṅk**, Ratlam Tahsil and District, Madhya Pradesh in the course of my collection tour for the year 1969-70. It was found engraved on a slab built into the proper right wall outside the *sanctum sanctorum* of what is known nowadays as the Bhōlēnātha temple. The writing, which is in a good state of preservation, covers an area 85 cm. × 51 cm.

The text, which is in Sanskrit **language**, is written in Nāgarī **characters** which are regular for the period to which the inscription belongs, viz. the middle of the 12th century A. D. There are 26 lines of writing in all and, but for the invocation at the beginning and passages pertaining to the date and the *maṅgala-vākya* at the end, the entire record is in verse, cosnsisting of 30 stanzas, all of them serially numbered.

The palaeography of the inscription does not call for any remarks. As regards orthography, it may be pointed out that the consonant following *r* is doubled only in a few cases and that the class nasal is replaced by *anusvāra* except in a few cases involving dental *n* (eg. *prasanna* in lines 23 and *nishpanna* and *pratipanna* in line 24). *Sandhi* has not been effected in most cases involving the *visarga* and final consonant is employed in *guṇō='bhavat* (lines 5), °*vallabharājō='bhūt* (line 7), *iti-kalpayan, nirmālavān* and *Mālavān* (line 20) and *paśyan*, °*bhyarchchan* and *huta-bhug* (line 21).

The inscription is dated **(Vikrama-) saṁvat 1198, Āshāḍha śudi 1** (line 26), and the details are insufficient for verification. However, the intended date may have been **1141 A.D., June 7, Saturday**.

The object of the inscription is to record the construction of a new temple for the god Virūpāksha by the **Chaulukya** rular **Jayasiṁha-Siddharāja** who is stated therein to have come across (the image of) the deity, lodged in the ruined temple, in the course of his benevolent inspection of the Mālava country which he had conquered by the might of his arms (verses 23-24).

The text commences with the auspicious symbol for *Siddham* followed by a salutation to the god Śiva. Then follows verse 1 (lines 1-2), in the rather unusual metre called Mēghavisphūrjita, containing a prayer to the effect that the sufferings of the good, born out of their acts, may be set at naught by the god Virūpāksha who is thought about by the eight-eyed Brahmā and worshipped by the twelve-eyed Kumāra (i. e. Shaṇmukha), to whom the thousand-eyed Iṁdra pays obeisance, who is praised by the two-thousand-eyed Śēsha and who bewitches damsels with beautiful eyes. Verse 2 (lines 2-3) is in praise of Virūpāksha, the crescent moon on whose locks is compared with the bow of cupid, as if left there by him, who has been burnt down by the third eye of Śiva, at the time of entering the lengthy and broad left eye of the god whose body is a mixture of his own self and that of his consort.

[1] *A.R.Ep.*, 1969-70, No. B 208.

Verses 3 and 4 (lines 3-5) allude to the origin of the Chaulukya dynasty. Verse 3 states that the goddess Earth, on being rendered helpless by Paraśurāma's destruction of the *kshatriyas* due to the powers (given by) Chandramauli (i. e. Śiva), and there having developed anarchic conditions,[1] invoked the Mātsya-nyāya and appealed to Śiva Himself to create a hero to afford her protection and that Śiva, accordingly, created a hero in the water in his palm at the time of performing the *sandhyā-vidhi*. Verse 4 states that from that hero named Chulukya descended the great (Chaulukya) family of kings which overran the world and enjoyed the fruits (of the acts) of the twice-born.

Mūlarāja, the first known historical figure among the Chaulukyas of Aṇahilapāṭaka, is introduced in verses 5-6 (lines 5-6). Of these, verse 5 states that, in that family was born the illustrious Mūlarāja, famous for his good qualities, who was the very abode of the discipline of polity and who was extremely valorous, while, according to verse 6, his foot-rest, rendered bright by the rays issuing from the crowns of kneeling subordinate rulers, was like a hall resting on four columns intended to receive the damsels of fame.

Speaking of Mūlarāja's son Chāmuṇḍarāja, verse 7 (lines 6-7) states that though he was a man of lust, he only consorted with *Rājalakshmī* (i. e. the goddess of kingship) while destroying the power of the enemy kings and, being a man of pure character, left the ladies (of his enemies) unmolested.

Verse 8 (line 7) speaks of Chāmuṇḍarāja's son Vallabharāja as one who had captivated the good by his excellent qualities and the womenfolk of his enemies (by his victories) in battles.

In verse 9 (lines 7-8) Durlabha is introduced as Vallabharāja's *kinsman* (*baṁdhu*), as having borne (the burden of) the earth on his shoulders even as the Great Boar (i.e. Vishṇu-Varāha) had lifted up the earth on his tusk ; his praise was being sung in the great mansions of the cities of enemy kings (who had been vanquished by him).

Durlabha's younger brother (*anujanmā*) Nāgarāja is described in verse 10 (lines 8-9) as a meritorious person who had vanquished the kings of kings and who had attained salvation by purifying Kali through his noble pursuits.

Verses 11 and 12 (lines 9-11) are devoted to the praise of Nāgarāja's son Bhīmadēva. It is stated, in verse 11, that his fame continued to shine forth in all the four quarters as if personified by mounds of the skeletons of enemy warriors killed by him. From verse 12 we learn that the rulers of the Siṁdhu, Lāṭa and Mālava countries were among those defeated by him.

Verse 13 (lines 11-12), without being specific, refers, in general terms, to the subjugation of enemy rulers by Karṇa, the son and the successor of Bhīmadēva.

Verse 14 (lines 12-13) contains the important information that Karṇa, who had pleased the *brāhmaṇas* by his munificence and had constantly encouraged the performance of sacrificial rites, made up his mind to go to the heavens and, therefore, got his famous son Jayasiṁha anointed as the monarch of his kingdom.

The next 8 verses (verses 15-22 : lines 13-20) are devoted to the description and praise of the ruling king, Jayasiṁha. We learn from verse 15 (lines 13-14) that seers had acclaimed,[2] even at the time of his birth, that Jayasiṁha was the very incarnation of Purushōttama (i. e. Vishṇu), that Andhaka-ripu (i. e. Śiva) had bestowed upon him supernatural powers which

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[1] The intended meaning is that the strong had come to oppress the weak even as the big fish gobble up the small ones.

would eventually make him the master of the *siddhas* (this is obviously a play on his popular surname, Siddharāja) and that he would perform astounding deeds single-handed.

Verse 16 (lines 14-15) figuratively alludes to the defeat of his enemies by Jayasiṁha by referring to the life led in mountian caves by the women folk of his defeated enemies. In verse 17 (line 15), Jayasiṁha, adorned by his adeptness in all the arts, is compared with the fullmoon minus its dark spot. Verse 18 (lines 16-17) states that the many-sided erudition of Jayasiṁha had found its culmination in his decisions and desires, speech and pronunciation, visions and actions, sports and pastimes and in his dreams and perceptions. According to verse 19 (line 17) the kings who were first uprooted and then, out of pity, restored to their thrones were verily the pillars of his fame. Verse 20 (lines 18-19) refers, with much poetic fancy, to Jayasiṁha's vow of making gifts which had benefited the twice-born, the panegyrists and countless temples. Verse 21 (line 19) describes the efficiency with which Jayasiṁha amassed riches by the victories he won in battles while verse 22 (lihes 19-20) adverts to the renovation of the city of Avantī and the construction of the city of Dhārā by the king, to the ease with which he forced his entry into inaccessible fortresses and to his victory over the Mālavas.

Verse 23-24 contain the main purport of the record. Verse 23 (lines 20-21) states that the king Jayasiṁha, in the course of his benign inspection tour of the Mālava country, which he had conquered by dint of his personal valour, came across the (image of the) deity Virūpāksha lodged in a dilapidated temple and offered his worship. From verse 24 (line 22) we learn that Jayasiṁha got constructed for the deity Paramēśvara (i. e. Virūpāksha) a beautiful stone temple with a lofty *gōpura*.

Verse 25 (lihes 22-23) says that the new temple, rendered reddish brown by the brilliance of the golden *kalaśas*, was manifesting its esteem for Pārvatī and her consort Śiva while, according to verse 26 (line 23), the deity Virūpāksha was amply attended to by the many temple services instituted by Siddhēśa i.e. Jayasiṁha-Siddharāja. Verse 26 (lihes 23-24) invokes perpetuity on the temple of Virūpāksha.

According to verse 28 (line 24), the record under study (*praśasti*) was composed by the king among poets (*kavi-chakravartti*) Śrīpāla, the adopted brother of Siddharāja, who had the distinction of having composed a great literary work (*mahāprabandha*) in the course of a single day.

The last two verses (verses 29-30 : lines 25-26) inform us that the *praśasti* was caused to be engraved on the stone by the ascetic Jinabhadrāchārya *alias* Rājavallabha on the orders of Siddhapati (i. e. Jayasiṁha Siddharāja) and that the writer was the twice-born Gaṁgādhara. Then follow, in line 26, the details of the date quoted earlier and the record ends with the auspicious words *Maṅgalaṁ mahāśrīḥ* followed by a symbol, resembling the letter *chha* and a floral design.

The inscription under study is interesting from many points. It is composed in good faultless literary style and is the work of Jayasiṁha's court-poet Śrīpāla. It is interesting to note that the Vaḍnagar *praśasti*[1] of the reign of Jayasiṁha's successor Kumārapāla, written in 1151 A. D., was also the work of Śrīpāla and that verse 28 of the inscription edited here and verse 30 of the Vaḍnagar praśasti[2], in which the poet introduces himself, are identical. "Srīpāla is frequently mentioned in the *Prabandhas* as Jayasiṁha's poet-lau-

[1] Above, Vol. 1. pp. 293 ff.

[2] Ibid., p. 300, text-line 43.

reate. The *Prabhāvaka-charitra* (xxii, 206-8) names the *Vairōchana-parājaya* as his chief composition and asserts that he wrote *Praśastis* for the Durlabharāja-mēru and for the Rudramahālaya in Śrīsthala-Siddhapura. Mērutuṅga in the *Prabandhachintāmaṇi* (pp. 155-6) speaks of his eulogy of the famous Sahasraliṅga tank, excavated by Jayasiṁha near Aṇhilvāḍ-Pāṭaṇ. A verse of his is quoted by Śārṅgadhara in the *Paddhati*, cxxxiii, 7".[1] It is thus clear that Śrīpāla served as the court poet of two successive Chaulukya monarchs, Jayasiṁha and Kumārapāla.

Though Śrīpāla himself avers, in the Vaḍnagar *praśasti*, that Durlabharāja was the brother of Vallabharāja (*Śrīmad-Durlabha-rāja-nṛipatir-bhrātā-sya rājyaṁ dadhē*), in the inscription under study he uses the word *baṁdhu* to explain the relationship between those two princes. Of course the word *baṁdhu* also means 'brother'. In this context the interpretation of the description of the poet Śrīpāla as Jayasiṁha's '*pratipanna baṁdhuḥ*', though normally it ought to be understood as meaning 'a close or familiar kinsman', as 'adopted as a brother', made[2] by the editors of the Vaḍnagar *praśasti*, V. G. Ojha and Bühler, appears to be to the point. Thus the Vaḍnagar and Bilpāṅk *praśastis* clearly testify to the great regard and affection entertained by Jayasiṁha towards his court-poet.

With reference to the career of Bhīma I, the Vaḍnagar *praśasti* alludes (verse 9) to his victory over the ruler of Dhārā i. e. Paramāra Bhōja of Mālava. Our inscription, which also speaks of Bhīmadēva's victory over the Mālava ruler, speaks, in addition, of his victory over the Sindhu and Lāṭa kings. The *Prabandhachintāmaṇi* and the *Dvyāśrayakāvya* mention the defeat of the Sindhu ruler by Bhīmadēva I, though the Bilpāṅk inscription is the only available epigraphical reference to this war. On the other hand, not even the literary sources contain any reference to Bhīma's invasion of the Lāṭa country. It is known from literary and epigraphical evidence[3] that Mūlarāja and Durlabharāja, Bhīmadēva's predecessors had both invaded Lāṭa and defeated the rulers of that country. It is very likely that the Lāṭa ruler who was defeated by Bhīmadēva was either Vatsarāja or his son Trilōchanapāla who issued the Surat grant in 1051 A. D.[4]

Verse 14 (lines 12-13) of the present inscription is of some historical significance. It states that the Chaulukya king Karṇadēva made gifts to *brāhmaṇas* and initiated numerous sacrificial rites on such large scales that the lord of the heavens, pleased with him, invited him thither and Karṇa too, bent upon obtaining salvation, anointed his son Jayasiṁha as the ruler of the Chaulukya kingdom. Thus there is a clear statement in the record under study that Jayasiṁha ascended the throne even during the life-time of his father, a point hitherto not found mentioned in any available literary and epigraphical source.

In the descriptive part dealing with Jayasiṁha, verse 21 (line 19) is of interest. Exploiting the secondary name Siddharāja of Jayasiṁha, the poet says that in him were manifest (*siddha*) the two *rasas*, *sūta* and *vīra* which were the causes for victories against enemies and the amassing of huge wealth. By *sūta-rasa*, the poet obviously alludes to Siddharāja's supernatural power of alchemy.

Verse 22 (lines 19-20) is of historical significance. It says that Jayasiṁha reconstructed the captured cities of Avantīpura and Dhārā, reduced inaccessible fortresses and rendered the Mālavas destitutes in their own country. Jayasiṁha's subjugation of the Mālavas and his virtual occupation of that country are well known points in Chaulukya history.

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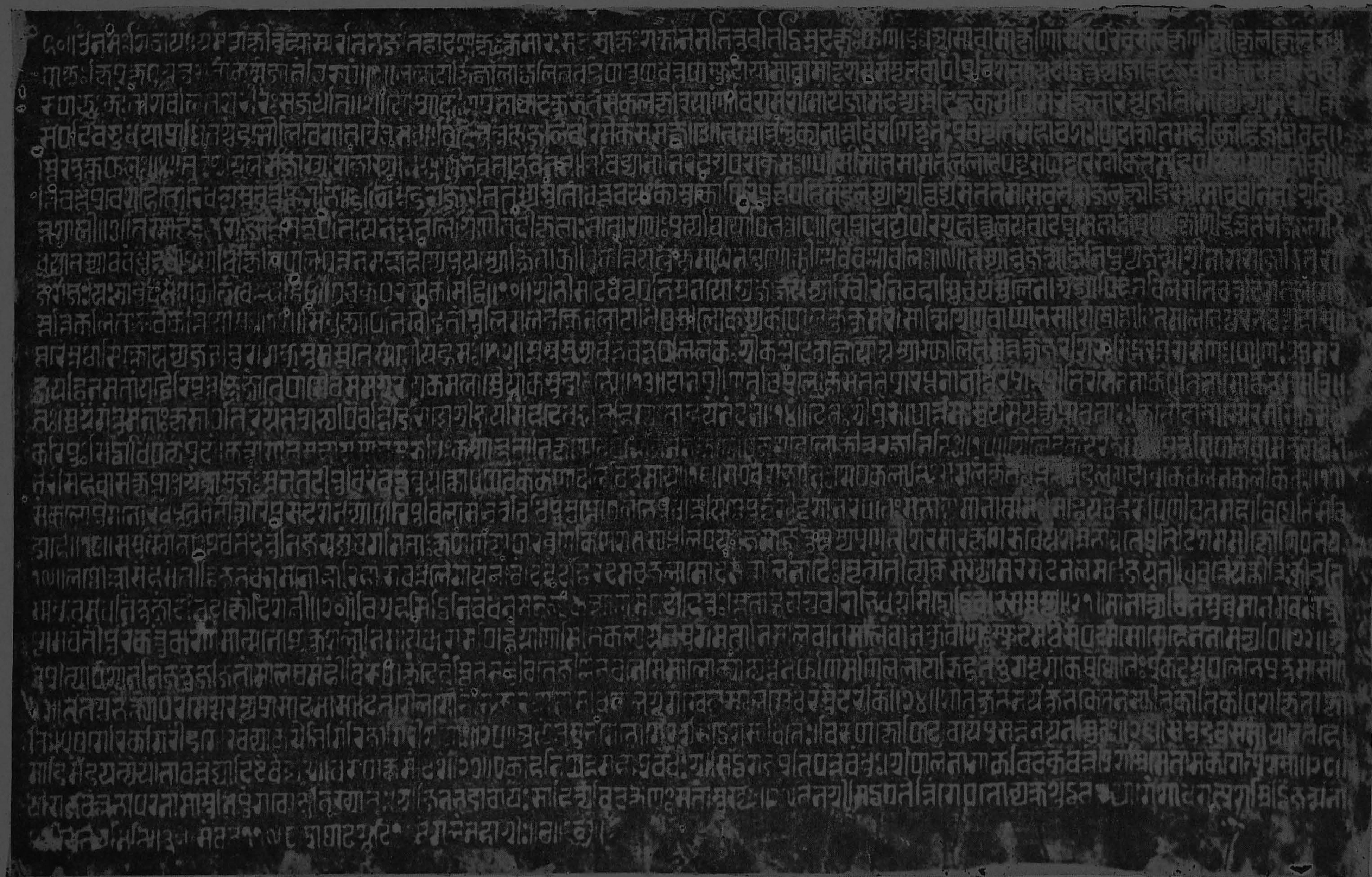
[1] *Ibid.*, p. 295.

[2] *Ibid.*, p. 295.

[3] *DHNI.*, Vol. II, pp. 937 and 948.

[4] *Ibid.*

BILPANK INSCRIPTION OF CHAULUKYA JAYASIMHA SIDDHARAJA, YEAR 1198



SCALE : One-fourth

The earliest dated reference to his mastery over Mālava is to be found in his Gala inscription[1] of 1137 A.D. wherein he is endowed with epithet of *Avantinātha*. That he continued to be in effective occupation of Mālava even in 1141 A. D. is revealed for the first time by the record under study which, dated in that year, states that he was at that time on an inspection tour of the conquered kingdom.

Jayasiṁha is known to have been a great builder. The Virūpāksha temple which he got constructed at Bilpānk is, as revealed by our inscription, one more temple to his credit. Apart from the geographical names Mālava, Siṁdhu, Lāṭa, Avantipura and Dhārā, which are well known, no other place name occurs in the text. An interesting point, however, deserves to be noticed here. Though the findspot of the inscription, i. e. the place where Jayasiṁha had the new temple of Virūpāksha built, is not named in the epigraph, the present name of the village Bilpānk is itself a corruption of the deity's name Virūpāksha (*Virūpāksha*> *Birpāṅkh*> *Bilpāṅk*).

TEXT[2]

[Metres : Verse 1 *Mēghavisphūrjita* ; verse 2, 19, 23 *Śikhariṇī* ; verses 3, 20, *Sragdharā;* verses 4, 30 *Āryā* ; verses 5, 8, 17, 26-27 *Anushṭubh* ; verse 6 *Indravajrā* ; verses 7, 11, 16 *Vasantatilakā* ; verses 9, 12-15, 18, 22 *Śārdūlavikrīḍitaṁ* ; verses 10, 24, 28 *Upajāti* ; verses 21, 29 *Gīti* ; verse 25 *Rathōddhatā*.]

1 Siddham[3] || Oṁ namaḥ Śivāya || Yam=ashṭ-ākshō Brahmā smarati bhajati dvādaś-ākshaḥ Kumāraḥ sahasr-ākshaḥ Śakrō namati nuvati dvis-tad-akshaḥ Phaṇīṁdraḥ | asau vām-ākshīṇām smara-para-vasaṁ(śaṁ) lakshaṇīyō=kshi-lakshair=Virū-||[4]

2 pākshaḥ kshipraṁ kshapayatu satāṁ karmma-jātaṁ virūpaṁ(pam) ||1|| Lalāṭ-ākshi-jvālā-jvalita-vapushā pushpa-dhanushā sphuṭ-āyāmāṁ vāmāṁ dṛiśam-asamṛita-[5] chāpīṁ praviśatā | yad-arddhēndu-vyājāt=tata iva vimuktaṁ dhanur=idaṁ Vi- |

3 rūpākshaḥ kāṁtā-śava(ba)lita-śarīraḥ sa jayati ||2|| Yaushmākīṇa-prabhāvād=akuruta sakala-kshatriyāṇāṁ virāmaṁ Rāmō=yaṁ Jāmadagnyas=tad=iha kam=api mē rakshitāraṁ sṛijē=ti | mātsya-nyāya-pravṛittau

4 sapadi Vasudhayā prārthitaś=Chaṁdramaulir=vēgāt=tatr=aiva saṁdhyā-vidhi-chuluka-jalē vīram=ēkaṁ sasarja ||3|| Tasmāch=Chulukya-nāmnō dharaṇi-bhṛitaḥ pravavṛitē mahā-vaṁśaḥ | pād-ākrāṁta-mahīkō dvija-nivaha-||

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[1] *JBBRAS.*, Vol. XXV, pp. 322-24.

[2] From impressions.

[3] Expressed by symbol.

[4] Depending upon the availability of space, one or two redundant *daṇḍas* are engraved at the end of many lines. The rest of the lines do not have *daṇḍas* at the end.

[5] Read *driśam-umṛita*.

5 svaira-bhukta-phalaḥ ||4|| Tatra śrī-Mūlarāj-ākhyō rājā khyāta-guṇō=bhavat | bhavanaṁ nīti-vidyānāṁ niravadya-parākramaḥ ||5|| Sīm-āṁta-sāmaṁta-lalāṭa-paṭṭa-saṁghaṭṭa-rēkh-āṁkitam-aṁhri[1]-pīṭham | yasy=āva(ba)bhau kī-

6 rtti-vadhū-pravēśa-hētōr=iva nyasta-chatuskha-śōbhaṁ(bham) ||6|| Chāmuṁḍarāja iti tasya sutō va(ba)bhūva yaḥ kāmukō=pi ripu-bhūpati-maṁḍalasya | āchchhidya saṁtatam=asēvata Rājalakshmīr=dūraṁ mumōcha vanitāḥ śuchi-vṛi-

7 tta-śālī ||7|| Tasmād=Vallabharājō=bhūt bhū-patir=yēna bhū-talē | guṇair=vaṁ(baṁ)-dī(dhī)kṛitāḥ saṁtō raṇaiḥ pratyarthi-yōshitaḥ ||8|| Dōshṇā dārḍhya-parigrahāt=tulayatā daṁshṭrā-mahā-daṁshṭriṇaḥ kshōṇiṁ Durllabharāja ity-abhi-

8 dhayā tasy=ātha vaṁ(baṁ)dhur=ddadhē | pratyarthi-kshitipāla-pattana-mahā-harmyēshu yasy=ōrjjitāṁ kīrttiṁ kīrttayituṁ kshamā ghana-ghuṇ-ōtkīrṇṇ=ēva varṇṇ-āvaliḥ ||9|| Tasy=anujanmā=jani puṇya-janmā śrī-Nāgarājō jita-rā- |

9 ja-rājaḥ | yaḥ sādhu dhar[m]ēṇa Kaliṁ vi[dh]ūya dvidh=āpi chakrē para-lōka-siddhiṁ (ddhim) ||10|| Śrī-Bhīmadēva-nṛipatis=tanayō=sya jajñē yasy=āri-vīra-nivah-āsthi-chaya-sthalēna[2] | ady=āpi haṁta vilasaṁti chatur-dig-aṁta-bhāgēshu

10 mūrtti-kalitā iva kīrttayō=mūḥ ||11|| Siṁdhu-kshmāpati-khaṁḍit-āṁguḷi-galad-raktēna Lāṭādhipa-strī-lōkasya kapōla-kuṁkuma-ras-ōnmiśrēṇa vā(bā)shp-āṁbhasā | śast-ōchchhādita-Mālavēśvara-bhaṭa-vyūh-āsra-

11 pūrais=tathā siktō yasya jan-ānurāga-kusumaṁ sūtē sma śaurya-drumaḥ ||12|| Sūnus=tasya va(ba)bhūva bhūpa-li(ti)lakaḥ śrī-Karṇṇadēv-āhvayō yasy=āsphālita-matta-kuṁjara-śiraḥ siṁdūra-pūr-āruṇaḥ | pāṇiḥ pṛishṭha-saraṁ

12 jayad=vinamatāṁ yad-vairi-pṛitvi(thvī)bhujāṁ tēshāṁ s=aiva samagra-rājya-kamalā sthairy-āṁka-mudrā babhau ||13:|| Dāna-prīṇita-vipra-lōka-satata-prārabdha-nān-ādhvara-prāpta-prīti-rasēna nāka-patinā s-ōtkaṁṭham=āmaṁtri-

13 taḥ | svarggaṁ gaṁtu-manāḥ kshamā-patir=ayaṁ tatr=ābhyashiṁchan=nijē rājyē śrī-Jayasiṁha-dēva iti hi khyāt-āhvayaṁ naṁdanaṁ(nam) ||24|| Dēvaḥ śrī-Purushōt-tamaḥ svayam ayaṁ klṛipt-āvatāraḥ kshitau dāt=āsmai rasa-siddhim Aṁdha-

14 ka-ripuḥ siddh-ādhipatya-pradāṁ(dām) | kartt =āsāv=asahāya-sāhasa-ruchiḥ karmm-ādbhutāni kshaṇād=ēvaṁ yō janana-kshaṇē=pi jagadē lōk-ōttara-jñanibhiḥ ||15|| Śail-ēṁdra-kaṁdara-jushāṁ ripu-bhūmipāla-vāma-bhruvāṁ vana-

[1] Better read-*aṁghri-*

[2] Read *-chchhalēna.*

15 charī-saha-vāsa-kḷiptāḥ । guṁjā-srajaḥ stana-taṭīshu chiraṁ babhūvur=yat-kōpa-pāvaka-kaṇ-āvali-vibhramāya ||16|| Sa ēva rājā niḥśēsha-kalābhiḥ samalaṁkṛitaḥ । pūrṇṇa-maṁḍalatāṁ dadhrē kēvalaṁ na kalaṁkitaḥ ||17 [। *]

16 saṁkalpēshu manōrathēshu vachan-ōchchārēshu saṁdarśana-vyāpārēshu vilāsa-chitra-vidhishu svapn-ōpalaṁbhēshu cha | bhūyishṭhēshu mṛigī-dṛiśāṁ nara-patēḥ saṁ-bhāvyamān-ātmanaḥ siddh=ēyaṁ va(ba)hu-rūpiṇī va(ba)ta mahā-vidy=ēti saṁvi-

17 dmahē ||18|| Samutkhātāḥ pūrvaṁ tad-anu nija-rājyaṁ cha gamitāḥ kṛipāṇa-vyāpāra-vraṇa-kiṇa-śata-spashṭa-lipayaḥ । jagaj-jētur=yasya praṇata-śirasāṁ rakshaṇa-ruchēr=yaśa-staṁbhāyaṁtē prati-diśam=amī kshōṇi-patayaḥ[||*]

18 19|| Labdh-ōllāsaṁ hasaṁtī dvija-bhavana-manōhāri-hār-āvatūlair=gāyaṁtī vaṁdi-vṛiṁda-dvirada-mada-jal-āmōda-matt-āli-nādaiḥ । nṛityaṁtī tyakta-saṁkhy-āmara-sadana-lasad-vaijayaṁtī-vivarttair=yat-kīrttiḥ krīḍati

19 sma dhruvam=avani-bhujāṁ dāna-dīkshāṁ diśaṁtī ||20|| Vigraha-siddhi-niva(ba)-ṁdhanam=analpa-kalyāṇa-saṁpadāṁ hētuḥ | Sūt-āhvayaś=cha vīr-ābhidhaś=cha siddhō dvidhā rasas-tasya ||21|| Mānān=nyaṁchitam=uchcha-mānam=avanād=bhra ।

20 shṭām Avaṁtī-puraṁ karttuṁ kāraṇam=ātmanō=py=akuśalāṁ nirmāya Dhārām=api | durggāṇām=iti kalpayan sugamatāṁ nirmālavān Mālavān kurvāṇaḥ sphuṭam=artha-saṁpadam=asau sēhē na nāmany=api ||22|| A-

21 tha prītyā paśyan nija-bhuja-jitāṁ Mālava-mahīṁ Virūpākshaṁ dēvaṁ sthitam=anuchitē jīrṇṇa-bhavanē | samālōky=ābhyarchchan phaṇi-maṇi-lalāṭ-ākshi-huta-bhug-mṛig-āṁka-pradyotaiḥ prakaṭam-upalēbhē prabhum=asau [||*]

22 23|| Tatas=cha bhaktyā Paramēśvarasya prāsādam-āsādita-śaila-śōbhaṁ(bham) | sa kārayāmāsa viśāla-sṛiṁgaṁ khēla-skhalat-khēchara-suṁdarīkaṁ(kam) ||24|| śāta-kuṁbha-maya-kuṁbha-kētana-sphīta-kāṁti-kapiśīkṛita(t-ā)kṛi-

23 tiḥ | ēsha gairika-giriṁdra-gauravaṁ vyākarōti Girijā-Gīrīśayōḥ||25|| Atyaṁta-subbagair=bhōgair=atra Siddhēśa-sādhitaiḥ | Virūpākshō=pi dēvō=yaṁ prasanna-nayana[1] sthitaḥ ||26|| Samudra-vasanāṁ yāvat Hē-

24 mādrir=maṁḍayaty-ayaṁ(yam) । Tāvan=naṁdyād=idaṁ vaṁdyaṁ śrī-Virūpāksha-maṁdiraṁ(ram) ||27|| Ēk-āha-nishpanna-mahā-prava(ba)ṁdhaḥ śrī-Siddharāja-pratipanna-vaṁ(baṁ)dhuḥ | Śrīpāla-nāmā kavi-chakravarttī praśastim=ētāṁ=akarōt=praśastāṁ(stām] ||28||

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[1] The elision of the *visarga* here is in accordance with the '*kharparē śari*' *vārttika*.

25 Yō Rājavallabh-āpara-nāma-puṁgavō bhuvi khyātaḥ | śrī-Jinabhadr-āchāryaḥ sāhitya-vichakshaṇaḥ satām mukhyaḥ ||29[||*] Tēna śrī-Siddhapatēr=nnirōpatō vyakta-śuddha-va[ṁ]śād=yā | Gaṁgādharāt-praśastir-dvi-janmanō

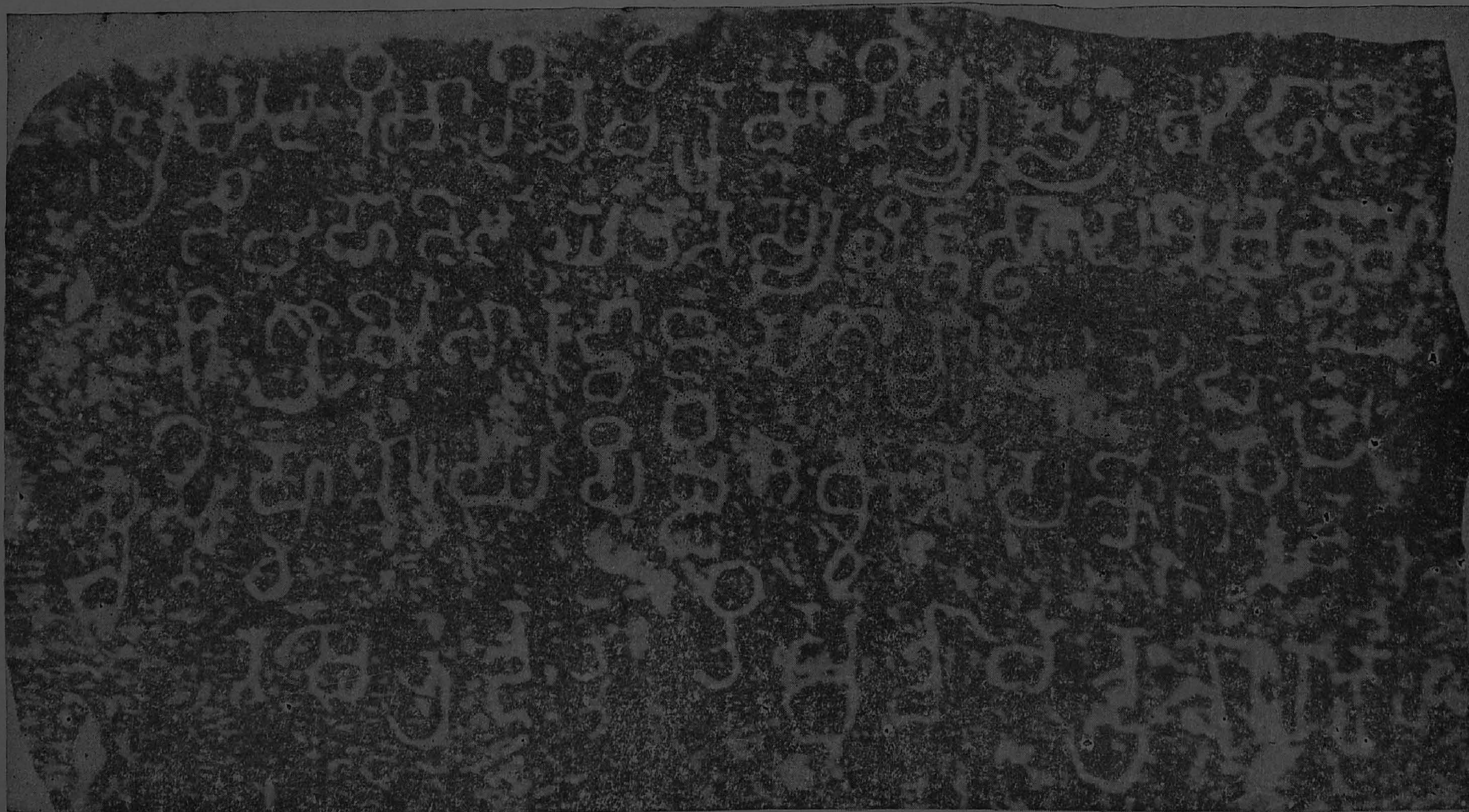
26 lēkhitē=yam=iti ||30|| Saṁvat 1198 Āshāḍha śudi 1[||*] Maṁgalaṁ mahāśrīḥ || chha|| ||[1]

[1] There is a floral design at the end.

ALAMPUR INSCRIPTION OF VIKRAMADITYA

2

4



2

4

SCALE : One-half

No. 6—ALAMPUR INSCRIPTION OF VIKRAMADITYA

(*1 Plate*)

M.D. SAMPATH AND V. S. SUBRAHMANYAM, MYSORE.

The subjoined inscription[1] edited here with the permission of the Chief Epigraphist, Mysore was copied from **Alampūr**, Alampur Taluk, Mahbubnagar District, Andhra Pradesh during the years 1976-77.

This inscription is engraved on a pillar in the maṇḍapa in front of the central shrine in the Arka Brahmēśvara temple, one of the Nava Brahma temples in the village. The pillar bears five lines of writing on the top.

The inscription is in Sanskrit **language** and is engraved in Telugu-Kannaḍa **Characters** palaeographically assignable to the 7th century A. D.

As regards palaeography, attention may be drawn to the occurrence of medial *ā* which is indicated by a downward curve attached to the top *mātrā* of the consonant on its right side as in *vā* (lines 1 and 2), *mā* (lines 1 and 2) and *bā* (line 3). In the case of *ṇā*, the medial *ā* is denoted by an upward curve projected from the lower end of the downward stroke of the top *mātrā* of the consonant on its right. Cf. *ṇā* in *brāhmaṇāya* (lines 3-4).

The stone inscriptions that could be definitely assigned to Vikramāditya I[2] are a few in number. A comparative examination of the formation of individual letters of this record with the Turimeḷḷa inscription[3] reveals close similarities. Hence, this could be assigned palaeographically to the early years of the reign of Vikramāditya I. An inscription from Rāmāpuram[4] in Alampur Taluk has been assigned on palaeographical grounds to this king. Though the characters of the record under study are generally comparable to those of the Rāmāpuram epigraph, the earlier forms of *k*, *bh*, *r*, *l*, and *ḥ* found in the present record marks it definitely earlier than the latter inscription[5]. The letter *y* occurs in both the inscriptions in the transitional form of tripartite type tending to have a loop. The Alampūr record, however, exhibits also the other form having a developed loop.

Of the orthographical peculiarities, the consonant following the *rēpha* is doubled[6] in °*rmma* in *śarmma* (line 4) and in °*rtta* in °*varttana* (lines 4-5) except in °*rka* in the expression °*tārārka*[7] (line 5). The lingual *ḷ* occurs in the name of the village Vaḍḷamāṇi, wherefrom the land was granted. Wherever the *anusvāra* occurs, there the class nasal is used uniformly e. g., liṅga° (line 2) *pañcha*° (line 4), °*kshētran=datta*° (line 5) and °*chandra* (line 5).

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[1] *A. R. Ep., 1976-77, B No. 20.*

[2] Above, Vol. X, p. 101, note 4 ;*Ibid*., Vol. XXIX, p. 161, note 5. Even some of the ten copper-plate grants of this king are considered to be sparious.

[3] Ibid. Vol. XXIX, pp. 161-64 and plate facing p. 162.

[4] *A. R. Ep.*, 1963-64, B. No. 63.

[5] Ibid., Plate II.

[6] In the early Telugu inscriptions, the doubling of the consonant after the *rēpha* in *Śarmma*, *Tarkka* and °*kārttiya* may be noted (above, Vol XXVII, Ins. F, Text lines 6-8, p. 233).

[7] The sign above *ka* of this word though different from the *rēpha* over the other letters, is apparently intended for *rēpha*.

The object of the inscription is to record the installation of a *liṅga* in the temple of Mahādēva by the queen (*mahādēvī*) of *Anivārita* **Vikramāditya** and registers the grant of fifty *nivarttanas* of land to the *mahā-brāhmaṇa* Pishṭi-śarmman belonging to the Bhāradvāja *gōtra* and residing at Vaḍḷamāṇi.

It belongs to the reign of Vikramāditya who is known to have borne the title *Anivārita* meaning 'the unopposed'[1]. The king to whose reign the record belongs, though not endowed with any of the titles of the Chālukyas of Bādāmi, may be identified with Vikramāditya I (655-81 A. D.). Even though Vikramāditya II also is known to have borne this title, the palaeography of this inscription discussed above precludes the possibility of identifying the king of this record with him[2].

This record furnishes the earliest known date for the group of temples called Navaliṅgēśvara[3]. The name of the temple in which this *liṅga* was consecrated is not mentioned in the record. It may, however, be observed that the Arka Brahmēśvara temple where the pillar bearing the inscription is set up, is probably the Mahādēva that is referred to in the present record.

The village Vaḍḷamāṇi mentioned in the record may be identified with Vaddamānu in Nandikotkur Taluk of Kurnool District.

TEXT[4]

1 Śrimad-Anivārita-Vikramādityasya Mahādē-

2 vi Mahādēv-āyatanasya liṅga-sthāpanē Vaḍḷamā-

3 ṇi-grāmē Bhāradvāja-sagōtrāya mahābrā-

4 Svasti[5] [||*] hmaṇāya Pishṭiśarmmaṇē pañchāśan=nivartta-

5 na-kshētran=datta[vatī *] Tishṭhatv-āchandra-tār=ārkam [||*]

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[1] Ibid., Vol. X, p. 101 and note 4.

[2] Ibid., Vol. III, p. 360, Vol. V, p. 201, note 5; Vol. IX, p. 206, note 3 and Vol. X, p. 15 and p. 101, note 4.

[3] Ibid., Vol, XXXV, p. 122.

[4] From impressions.

[5] This is engraved here instead of at the beginning of the inscription in line 1.

No. 7.—MUTGI INSCRIPTION OF KANNARA, SAKA 886

(*1 Plate*)

M. J. Sharma, Mysore.

The inscription[1] edited below was copied by me in May 1976 at **Mutgi** in the **Bagewadi** Taluk of Bijapur District, Karnataka. It was discovered with the help of Shri R. N. Patil, President, Basava Samiti, Yelwar who suspected it to be of some local religious importance.

The epigraph is engraved on three sides of a detached four-sided stone block broken off from a pillar, kept in the newly built Basavaṇṇana-kaṭṭige. The first side bears at the top the figure of a *liṅga* below which are carved a crescent, a cow and a calf. At the top of the third side there is a figure of a male offering worship with folded hands facing right. The first and the second sides contain 14 lines each, while the third side contains 10 lines. Thus there are altogether 38 lines. A portion of the stone from the middle to the bottom at the right end of the first side is chipped off resulting in the loss of some letters starting from line 4 to line 10 and from line 25 to line 28 in the second side. In some of these lines the letters lost can, however, be restored from the context without any difficulty.

The **characters** of the record belongs to the Kannaḍa alphabet and are quite regular for the date quoted in the inscription *i. e.* Śaka 886 (965 A. D.). The **language** is Kannaḍa.

As regards **orthography**, we may notice certain irregularities found here. Dental *s* is used instead of *ś* in *paramēsvara* (line 2) *suddha* (line 20) and *sukravāra* (line 21). Short syllables are used in place of long ones like *sa* for *sā* and *nta* for *ntā* in *samantadhipathi* (line 8). Aspirate *thi* is used instead of *ti* in the same word. The use of class nasal *ṅ* in Rāchaṇayyaṅge (line 12), *sataṅga* (line 17) and *aṅkadoḷaṁ* (lines 30-31) is noteworthy.

The inscription is dated **Śaka 886, Raktākshi, Māgha śu. 1 (pāḍiva), Friday** which corresponds regularly to **6th January, 965 A. D.** The record belongs to the reign of Kannaradēva (Kṛishṇa III).

The inscription states that **Kannaradēva** conferred the (rulership) of Taḷdavāḍi one Thousand on **Tailaparasa.** The latter who bears the epithets such as *samadhigata paṁchamahāśabda*, *sāmantādhipati Chāḷukya*[*rāma*], *Āhavamalla*, *pāṁbachaḷaka* and *Satyā*-[*śraya*]-*kuḷatilaka* is stated to have bestowed the office of *nāḻgāmuṇḍu*[2] on one Rāchaṇayya. The object of the record is to register the grant of 13 *mattar* of land and some garden to the temple of a god (name lost). The temple is stated to have been caused to be constructed probably by Tailaparasa himself whose name occurs in line 24 subsequent to the mention of the temple and land (*dēgulake keyyuṁ*) in line 23.

Kannaradēva to whose reign the inscription belongs, is none other than **Kṛishṇa III** of the **Rāshṭrakūṭa** family[3] and Tailaparasa, or Tailapa who is mentioned as a subordinate,

[1] *A. R. Ep.*, 1975-76, No. B 111.

[2] In the text (lines 12) letters' *gāmuṇḍu*' were restored to make the word *nāḻgamuṇḍu* according to the context.

[3] *Dyn. Kan. Dists. p. 418.*

bearing the epithets mentioned above, is **Taila II** of the Western Chāḷukya dynasty, who later, in Śaka 896 (=A. D. 973-74), overthrew the Rāshṭrakūṭas and established his sway over his ancestral domains.[1] The inscription is important historically for it reveals the actual conferment of the Taḷdavāḍi one Thousand division on Tailaparasa (Taila II). Since the word 'Tailaparasargge' in line 6 is in dative case, we may conclude, on the strength of the *sūtra-nuta sampradāna rūḍha chaturthiyadu*[2] that Tailaparasa was the recipient of (the rulership of) Taḷdavāḍi one Thousand from the imperial donor, Rāshṭrakūṭa Kṛishṇa III. We have so far come to know of two inscriptions mentioning Tailaparasa, both hailing from the Bijapur District. The first one from Karajol,[3] Bijapur Taluk, dated Śaka 879 (=A. D. 957) refers to Tailapayya as governing the *nāḍu* when Kannaradēva (Kṛishṇa III) was ruling from Mēlpāṭi[4] while the second one from Narsalgi in Bagewadi Taluk,[5] dated *Ś*aka 886 Raktākshi, Phālguṇa, solar eclipse, monday (=A. D. 965, March 6) describes him with the titles *sama-dhigata-pañchamahāśabda*, *mahāsāmantādhipati*, *Chāḷukyarāma*, *Āhavamalla*, *Satyāśraya-kuḷatilaka* etc. and states that he as a subordinate of king Kṛishṇa (III) was governing Tar-ddavāḍi One Thousand division as *aṇugajīvita*. A comparison of the information regarding the position held by Taila in the above two inscriptions leads us to infer that in 957 A. D., he was merely ruling over the '*nāḍu*'[6] but by March 6, 965 A. D.; about 8 years later he had attained the eminent status of a governor with the following official titles such as '*samadhigata pañchamahāśabda* and '*mahāsāmantādhipati*.' The inscriptions under study, dated January 6, 965 A. D., giving similar details pertaining to his official status, not only helps us to predate the beginning of his career as a governor by three months but also enable us to make a conclusive suggestion that some time before January 6, 965 A. D. Taila has received the governorship of Taḷdavāḍi One Thousand division from Kṛishṇa III.

As seen above in the Narsalgi inscription Taila had received the governorship of Tar-ddavāḍi or Taḷdavādi One Thousand division as *aṇuga-jīvita* from Kṛishṇa III. The expression *aṇuga-jīvita* may be interpreted as 'a fief held by a king's subordinate for his maintenance'[7] or as 'a fief of an *aṇuga* or guard'[8] or as a fief held by an *aṇuga* which means also 'a son'.[9] The word *aṇuga* is probably derived from Sanskrit '*anuga*' which means 'a companion' or 'a close follower',[10] and '*jīvita*' means 'livelihood' or 'means for existance'. Anyhow, it is clear that Taila II had received the above division as a reward or a gift for services rendered to his master. From the Karajol[11] and Karhad[12] records, it may be ga-

[1] *Ibid.*, p. 428.

[2] Kēshiraja's *Śabdamaṇidarpaṇam*, published by Karnataka Sahitya Parishad, Bangalore, 1920, p. 114. The syllable *ge* following *daye* in line 6 is restored as *geydār*, thus making the sens ecomplete.

[3] *SII.*, Vol. XVIII, No. 27; *A. R. Ep.*, 1933-34, No. B. K. 178.

[4] The Karhad Plates of Kṛishṇa III dated Śaka 880 (=A. D. 959) also refers to him as encamping at Mēl-lpāṭi. Mēlpāṭi is identified with Mēlpāḍi in Walajapet Taluk of North Arcot District (See above Vol. IV, pp. 278 ff.).

[5] *SII.*, Vol XI, part I, No. 40.

[6] The word '*nāḍu*' which means 'a country or a province or a geographical division', is used, as seen in the inscriptions, as a suffix for both smaller and larger units of territorial divisions (for example-Beḷuhuge-70 or Beḷuhuge-*nāḍu* and Banavāsi-12,000 or Banavāsi nāḍu, See. SII., Vol. XVIII, Nos. 301 and 133).

[7] See. *Indian Epigraphical Glossary* by D.C. Sircar p. 24.

[8] *Early History of Deccan*, Edited by C. Yazdani, p. 319.

[9] Kittel : Kannada-English Dictionary, p. 41,

[10] Monier Williams : Sanskrit English Dictionary, p. 31. The possibility of *anuga* changing into *aṇuga* can be explained on the analogy of *Śivaṇandi* and *Phalguṇam* (Gai, G.S., *Historical Grammar of Old Kannaḍa*, p.7)—[cf. however, the possible Dravidian root *aṇ* 'to be close' and the words *aṇmai*, *aṇḍai*, *aṇukka* etc. in Tamil-Ed.].

[11] *SII.*, Vol. XVIII, No. 27.

[12] Above Vol. IV, pp. 278 ff.

MUTGI INSCRIPTION OF KANNARA, SAKA 886



SCALE : One-third

thered that in the years 957 and 959 A. D. Kṛishṇa III was encamping at Mēlpāṭi[1] for establishing his followers in offices in the southern provinces and for building temples, after his victorious campaign. It may also be gathered from the Karajol record[2] alone that Taila, who was at that time ruling over the *nāḍu* (the country), could not have participated in this southern campaign. Instead, it may be deduced here that he might have been a confidant and one of the officers who were put in charge of the security of the capital at home. It is likely that Taila had taken advatntage of this opportunity to strengthen his power and influence and perhaps, had inpressed Kṛishṇa III on his return by his dominant role as a guard (*aṇuga*). The reward, viz., the gift of Tarddavāḍi 1000, thus became the edifice for him for projecting and re-establishing the lost glory of the Chāḷukyas.

Among the epithets of Tailaparasa given in the present record, *pāṁbachaḷakam* (line 10) is an unusual and distinct epithet which perhaps, occurs for the fitst time in the present inscription. The word '*pāṁba*' 'means a powerful or heroic or eminent man' and '*chaḷaka*' means 'expertness or agility' or 'quickness'.[3] Together, they mean a powerful or heroic man with quickness or agility. As this epithet applies to Taila it may be construed that it was because of this quality of his being a mighty powerful warrior with quick reflexes that he could ascend to considerable power under Kṛishṇa III and later usurp the throne from the Rāshṭrakūṭas.

Of the geographical names mentioned in the inscription, the **Taḻdavāḍi** or **Tarddavāḍi One Thousand** division is known to have comprised the northern portions of the Bijapur District, viz., parts of Indi, Sindgi, Bijapur, Bagewadi and Bagalkot Taluks and its chief town Tardavāḍi is the modern Taddevāḍi on the southern bank of the river Bhīmā.[4] It may be gathered from inscriptions that **Taḻdavāḍi** or **Tarddavāḍi-1000** division consisted among others, the minor divisions such as Kummasi—30[5], Mūvattāṟuṁbāḍa (the Thirty Six division)[6], Kārakuṟuva 40[7], Muttage 30[8] and Āṟunūṟūṁbāḍa (the Six hundred division)[9]. Mutgi, the findspot of the inscription is obviously the same as Muttage, the chief place of Muttage-30 division.

TEXT[10]

First side

1 [Sva]sti [|*] śrī-pṛithivī-vallabha ma[hā]-
2 rājādhirāja paramēs(ś)vara [pa]-
3 ramabhaṭṭāra[ka]ra rājyam = utta[rō]-
4 ttam = abhivṛiddhige saluttam = ire
5 **Kannaradēvaṁ Taḻdavāḍi sāyi[ramaṁ śrī]**[11]

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[1] *Ibid.*, p. 281.
[2] *SII.*, Vol. XVIII, No. 27.
[3] Kittel : Kannada-English Dictionary, pages 972 and 600.
[4] See *SII.*, Vol. XVIII, Intro. p. XXVIII.
[5] *Ibid.*, Vol. XX, Nos. 64 and 86.
[6] *Ibid.*, Nos. 158, 175 and 177.
[7] *Ibid.*, Vol. XI., pt I, No. 116.
[8] *Ibid.*, No. 40.
[9] *Ibid.*, Vol. XVIII, No. 67.
[10] From impression,
[11] The expressions in brackets at the end of lines 5-12 have been restored conjecturally on the basis of the go text.

6 **mat** = **Tailaparasargge** daye ge[ydar svasti sa]-
7 madhigata paṁchamahāsa(śa)bda [mahā]-
8 sa(sā)manta(tā)dhipathi(ti) pā(chā)ḷu[kyarāma]
9 Āhavamalla akaḷa[ṅka kuḷatila]-
10 ka pāmbachaḷakaṁ Satyā[śraya]
11 kuḷatilaka śrī Tai[lapadēvam]
12 [Rā]chaṇayyange nā[ḷgāmuṇḍa]-
13 n = āḷalke kuḍa mā. . .
14 Tailaparasaṁ . pa. . .

Second side

15 svasti Sa (Śa)ka-ṇṛipa
16 kāḷ = ātīta saṁ-
17 [va]tsara sa (śa)taṅga-
18 ḷu **886** neya
19 **Raktākshi** saṁvatsa-
20 rada **Māgha su(śu) ddha**
21 **pāḍiva su(śu)kra vāra**-
22 dandu tanna māḍisi[da*]
23 dēgulake keyyuṁ
24 Tailaparasa[ṁ*]
25 . nda biḍisida[m*]
26 . . . ra dēvargge biṭṭa[m*]
27 . [tōṁ*]ṭa matta .
28 . . . ma l ka .

Third side

29 mattaru keyyu[ṁ*]
30 biṭṭaṁ aṅka[dō*]-
31 ḷaṁ mattaru
32 13
33 idaṁ tappid = ā
34 taṁ vāraṇā-
35 siyu kavile-
36 yuman = a -
37 ḷida mahā -
38 pātakaṁ

No. 8—TWO COPPER-PLATE CHARTERS OF EASTERN CHĀLUKYA VISHNUVARDHANA V

(*3 Plates*)

S. S. RAMACHANDRA MURTHY, MYSORE

The two copper-plate charters edited here with the permission of the Chief Epigraphist, Archeaological Survey of India, Mysore, are respectively noticed in the *Annual Report on South Indian Epigraphy* for 1914-15, as No. A 2 and in 1913-14, as No. A 6. They are referred to here under as A and B respectively for the sake of convenience.

A.—PERAVALI PLATES

This set is stated to have been unearthed along with another set[1] while digging for *pāṭi-mannu* in the village **Peravali** in Guntur District, Andhra Pradesh. It is stated that they have been obtained from the finders for being deposited in the Madras Museum.[2]

The set in question consists of five plates of which only four are engraved. The first plate has writing only on the one side. The extra plate which does not bear any writing is obviously included to protect the writing on the second side of the fourth plate. These plates which are rectangular in shape have raised rims as is the case with the other Eastern Chā-ḷukyan Copper-plates. The plates measure about 7.7 cm in height and 20.3 cm in breadth. A ring, about 7. 5 cm in diameter and 2.7 cm thick, passes through a hole near the left margins of the plates and holds them together. This is rivetted into the back of a round seal the diameter of which is about 5.2 cm. The seal is too thickly covered with rust to reveal clearly enough any of its engravings. The total weight of the plates with the ring and the seal is 2203 gm.

The **characters** of these undated plates belong to the **southern class** usually met with-in the Eastern Chāḷukyan grants of the middle of the 9th century and can be compared with those of the Cheruvu-Mādhavaram plates[3] and the Ahadanakaram plates[4] of Kali-Vishṇu-vardhana or Vishṇuvardhana V. However, one difference can be noticed in the mode of writ-ing in the plates under discussion and the Cheruvu-Mādhavaram plates. Some of the letters like *r* (*vara-varāha*, line 5) and some of the subscripts (*putrāṇam*, line 3) in the latter are more elongated than in the former. This feature, which can be attributed to the peculiarity of the engraver, is not noticed in the Ahadanakaram plates also.

While the imprecatory portion of the text is in Sanskrit verse, the language of the rest of the record is Sanskrit prose which is rather faulty. It may be observed that the language of the copper-plate characters of this king, as yet discovered, is generally faulty as can be observed from the Cheruvu-Mādhavaram and Ahadanakaram plates referred to above and from charter B discussed below.

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[1] *ARSIE.*, 1914-15, No. A 3 ; part II, para 10.

[2] Ibid. ; *Catalogue of copper-plate Grants in the Govt. Museum, Madras*, p. 4, No. Chaḷukyas, Eastern, 7.

[3] Above, Vol. XXXVII, pp. 41 ff, and plates.

[4] *Ind. Ant.*, Vol. XIII, pp. 185 ff. and plates ; *Jl. of the Epigraphical Society of India* (*Studies in Indian Epigraphy*), Vol. I, pp. 124 ff.

Among the orthographical features of the record the only one which deserves mention is the doubling of the letter following *rēpha* with a few exceptions such as *Bahubhir = vasudhā°* (line 31), *shashṭir = varsha* - ° (line 33).

The object of the charter is to record the royal grant of the village Reṇḍubaḷḷi, exempting it from all the taxes, to brāhmaṇa Bhavaśarmma, on the occasion of a lunar eclipse, for the increase of longivity and health (*āyur-ārōgy-ābhivṛiddhayē*) of the king.

The charter opens with the usual *praśasti* viz. *Śrīmatāṁ sakala-bhuvana-saṁstūyamāna* etc. The *praśasti* is followed by the epithets of *Sarvalōkāśraya-śrī*-Vishṇuvardhana who is described as *sv-asidhārā-prabhā-vārjjit-āśēsha-bhūpāla-makuṭa-kōṭi-māṇikya-śāṇa-kashaṇa-masṛiṇa-kiraṇa-kar-kar-ōdbhāsita-pāda-padma-yugalaḥ* and *anavarata-tulā-dhṛita-śāta-kuṁbha-viśrāṇana-varddhit-āvādāta-kīrttiḥ*. His son Vijayāditya is described in the succeeding passage in the following terms : *nija-bhuja-niśit-āsi-dhārā-praśamita-para-chakra-vikramaḥ, anēka-sāmanta-mauli-mālā-makaranda-rajaḥ-puñja-piñjarita-charaṇ-āravinda-dvayaḥ, anēka-tulā-dhṛita-svarṇṇa-dāna-vidhūta-pāpma* and *niravady-ōdāra-guṇa-gaṇ-ālaṁkritaḥ*. This description of Vijayāditya is followed by the epithets endowed to Vishṇuvardhana. He is described as *sva-pratāpa-śravaṇa-tat-kāla-vilīyamāna-para-narapati-vikramaḥ, chakravarti-lakshaṇ-ōpētah, ari-timira-nikara-vidhvaṁsan-ōdayēshu pralay-ādityaḥ, sva-bhaṭa-prakaṭ-āṭopa-kshubhita-Kōlāhalaḥ, yuddhēshu vishama-siddhiḥ* etc. It may be observed that some of the epithets endowed to these three kings who may be identified respectively with Vishṇuvardhana IV, Vijayāditya II and Vishṇuvardhana V are either absent or differently found in the other plates of Vishṇuvardhana V. The Cheruvu Mādhavaram plates do not mention any of these epithets of these three rulers while the Ahadanakaram plates describe them in somewhat similar terms and with some differences also. Such similarities and differences are illustrated below while dealing with the text portion.

It may be noted that neither the Cheruvu Mādhavaram plates nor the Charter B, edited below, mention the epithet *yuddhēshu vishamasiddhiḥ* of the king. It is also important to note that the prefix *Kali* to the name of Vishṇuvardhana (V) is not given either in the Ahadanakaram plates or in the charters under study. Howvever,[1] taking the palaeographhy of the charters into consideration we can safely assign them to Vishṇuvardhana V who is known to have ruled from 847 to 849 A.D. Thus we have got four copper plates charters of this king so far.

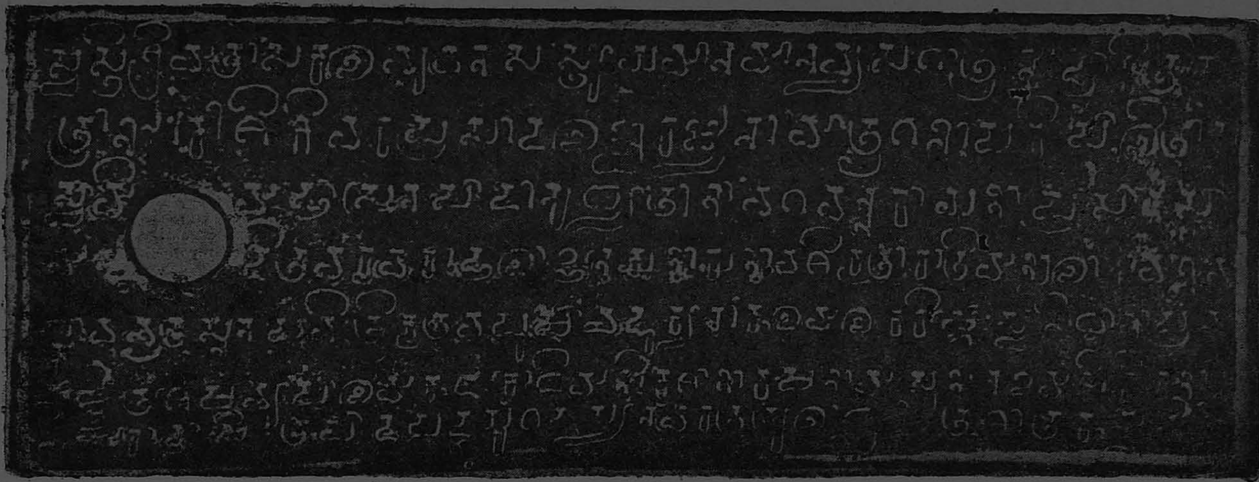
After describing the three kings, the grant in question records the order of *Sarva-lōkāśraya-śrī*-Vishṇuvardhana-*mahārājādhirāja-paramēśvara-bhaṭṭāraka* addressed to the village householders led by the official designated *Rāshṭrakūṭa* (*Rāshṭrakūṭa-pramukha-kuṭumbinaḥ*) dwelling in the Gudrahāra-vishaya. It registers the royal grant of the village Reṇḍubaḷḷi,[2] after exempting it from all the taxes, to the *brāhmaṇa* Bhavaśarmma, son of Yajñaśarmma and grandson of Vishṇuśarmma of Kauśikī-gōtra, Taittirīya-śākhā and Aulapēya-sūtra, on the occasion of a lunar eclipse, for the increase of longevity and health to the king. Tihs portion is followed by the description of the boundaries of the gift-village which is obviously to be located in Gudrahāra-vishaya. After the usual imprecatory verses the names of the *ājñapti* and the writer of the grant are given as Eṛeyamma and Kau (Gau)tamāchāryya respectively.

Of the geographical names mentioned in this grant the territorial division Gudrahāra-vishaya, which is already known to us from other records, comprised a major portion of the

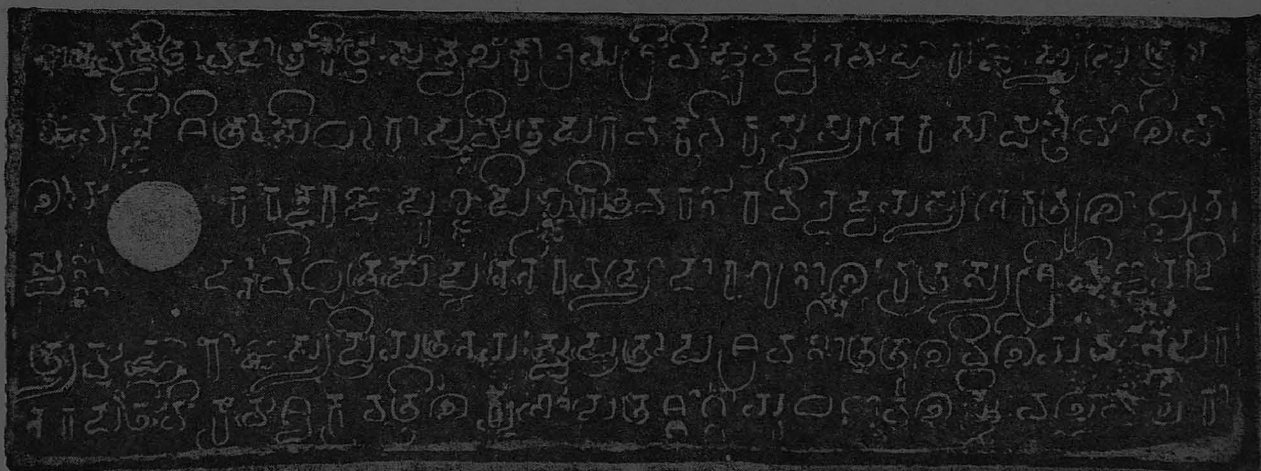
[1] On the strength of this negative evidence it has been suggested that king Vishṇuvardhana of the present charters may not be identical with Vishṇuvardhana V. Above Vol. XXXVII, p. 42.

[2] The name of the gift-village is wrongly read as Raṇḍubaḷḷi in the *ARSIE*.

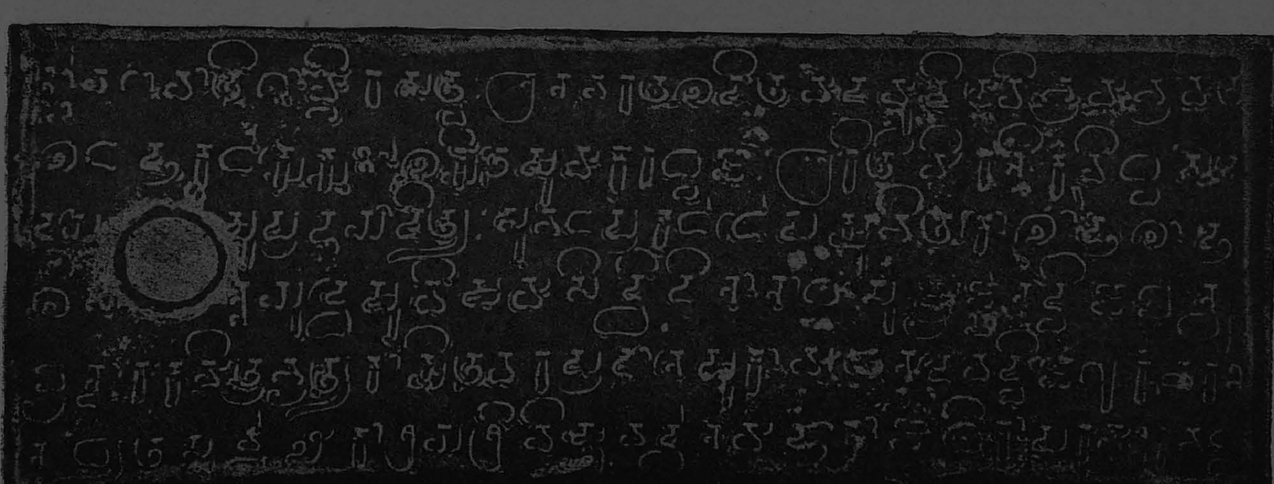
PERAVALI PLATES



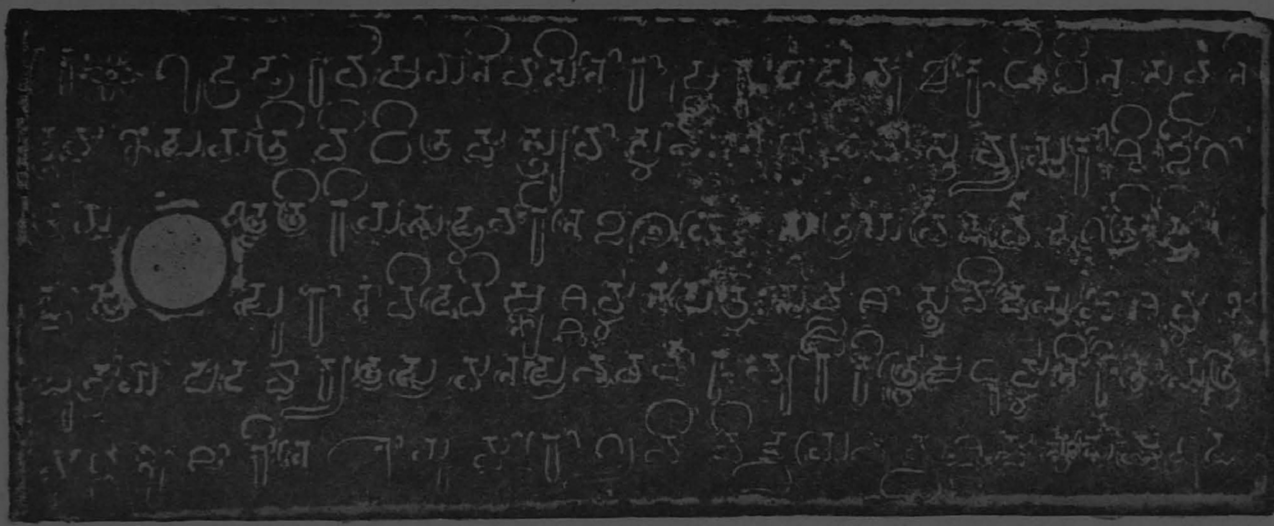
ii (*a*)



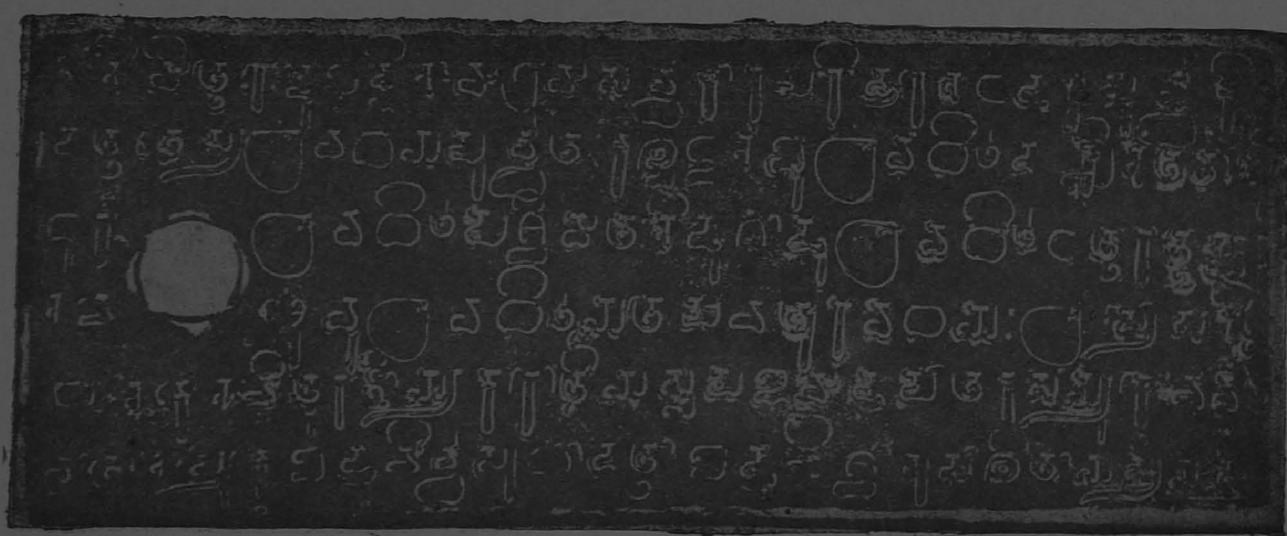
ii (*b*)



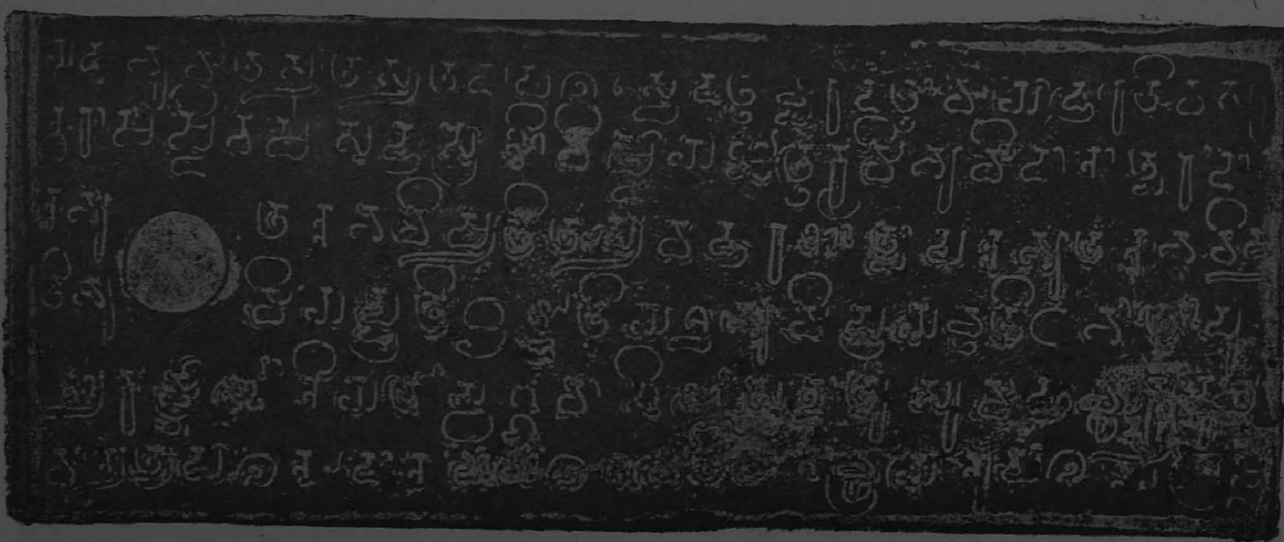
iii (*a*)



iii (*b*)



iv (*a*)



present Krishna District in Andhra Pradesh. The gift village Reṇḍubaḷḷi may be identified with modern Eṇḍapalle, while the villages Kalpaṭṭanabu, Tāṟkaṭūru and Jakkanacheṟuvu, which are among the boundary villages of Reṇḍubaḷḷi, may be identified with Kalapaṭam, Tarakaṭūru and Jakkaṁcherla respectively, all in Bandar Taluk, Krishna District. However, Niḍugāḍu, another boundary village, is not found on the modern map.

The mention of the place-name Kalpaṭṭanabu in this charter is of considerable importance to the literary history of Telugu. The well-known Telugu poet Śrīnātha refers to his grandfather Kamalanābhāmātya, who too was described as a great scholar, as 'the lord of Kālpaṭṭaṇa situated on the sea shore' (*vāridhi-taṭī-Kalpaṭṭaṇādhīśvaran*) in his work *Bhīmēśvara-purāṇamu* (Canto I, verse 10). Scholars have identified this Kālpaṭṭaṇa variously with Nellūru, Kāḷīpaṭnam and Nallūru[1]. However, Komarraju Lakshmana Rao Pantulu suggested that Kālpaṭṭaṇamu might be identified with Kalapaṭam in the Krishna District.[2] The village Kālpaṭṭaṇa, referred to by Śrīnātha, is obviously identical with Kalpaṭṭanabu mentioned in our grant. Thus the suggested identification of Śrīnātha's Kālpaṭṭaṇa with Kalapaṭam draws considerable support from the grant in question.

TEXT[3]

First Plate

1 Svasti[||*] Śrīmatāṁ Sakala-bhuvana-saṁsthūyamāna-Mānavyasa-gōtrā(ṇāṁ) Hārītī-pu-

2 trāṇāṁ Kauśikī-vara-prasāda-labdha-ra(rā)jyānā[ṁ] Mātṛigaṇa-paripālitānā[m*]

3 svāmi-Mahāsēna-pād-ānudhyātānāṁ bhagavan=Na[n=Nā]rāyaṇa-prasāda-sā(sa)-

4 ma(mā)sādita-vara-varāha-lāñcha(ñchha)n=ēkshaṇa kshaṇa-vaśīkṛit=ārāti-maṇḍalānām=aśvamē-

5 dh-āvabhṛita(tha)-sna(snā)na-pavitrī-kṛita-vapushāṁ Chaḷukyānāṁ kulam=alaṁkarishṇōḥ sv-āsi[dhā]rā-pra[bhā]-

6 v-ārjjita-śēsha[4]-bhūpāla-makuṭa-kōṭi-māṇikka(kya)-śāṇa-kashaṇa-masṛiṇa-nakha-maṇi-kiraṇa-ka-

7 r=ōdbhāsita-pāda-padma-yugaḷasy=ānavarata-tulā-dhṛita-śātakumbha-viśrā-

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[1] Ch. Seshayya, *Āndhra-Kavi-taraṅgiṇi* (Telugu), Vol. V, pp. 3 ff.; Arudra, *Samagr-Āndhra-Sāhityam* (Telugu), p. 185.

[2] Ch. Seshayya, *Op. cit.*, p. 4.

[3] From inked estampages.

[4] Read : *prabhav-ārjjit-āśēsha*. The Ahadanakaram plates give the title simply as *sv-āsi-dhārā-prabhāv-ārjjit-āśēsha-mahī-maṇḍalaḥ* (line 6).

Second Plate

First Side

8 ṇana-va[r*]ddhit-āvadāta-kīrttēḥ[1] Sarvvalōkā-śraya-śrī-Vishṇuvardhana-mahārājasya pautra[ḥ*] ni-

9 ja-bhuja[2]-niśit-āsi-dhārā-prasa[3](śa)mita-para-chakkra-vikramasy=ānēka-sāmanta-mauli-mā-

10 lā-makaranda-rajaḥ-puñja-piñjarita-charaṇ-āravinda-dvayasy=ānēka-tulā-dhṛita-

11 svarṇṇa-dāna[4]=vidhūta-pāpmana(nō) niravady-ōdāra-guṇa-gaṇ-[5]ālaṁkṛitasya śrī-Vijayādi-

12 tya-mahārājasya priya=tanayaḥ sva-pratāpa-śravaṇa-tat-kāla-vilīyamāna-para-

13 narapati-vikramaś=chakravartti-lakshaṇ-ōpātaś=śārggā(śārṅgā)yudha iva Lakshmi-vallabha[ḥ*] kshīr-ā-

Second Plate : Second Side

14 rṇṇavair=ati-gā(ga)mbhīra-satvaḥ(ttvaḥ) anavarata-laḷita-mada-mudita-vibhrama-bhramita-

15 laṭaha-kaṭāksh-ēkshaṇ-ālakshitēshu Makaradhvajaḥ ari-timira[6]-nikara-vidhvaṁsan-ō-

16 dayēshu praḷay-Ādityaḥ subhaṭa-prakaṭ-āṭōpa-kshubhita-kōlāhal-āha-[7]

17 [la][8] sanna-yuddhēshu Vishamasiddhi[ḥ*][9] dīnānātha suhṛi[rjja](j-ja)na-dvija-bandhu-

18 bṛindāraka-mitra-bhṛitya-kā[ṁkshi]ta-vara-pradānēshu Kāmadhēnu[ḥ*] dēva-dvija-guru-charaṇ-a(ā)-

19 nudhya(dhyā)tas=Sarvvalōkāśraya-śrī-Vishṇuvarddhana-mahārājādhirāja[10]-paramēś-vara-bhaṭṭā-

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[1] This epithet is attributed to Vijayāditya II with slight variation as *anēka-tulā-dhṛita-sāda-kuṁbha-viśrāṇan-āvadāta-śarīraḥ* in the Ahadanakaram plates (line 8) and it occurs in a different way also in the charter B, discussed below though the idea is the same (see text lines 8-9).

[2] The letter *ja*, originally omitted, is engraved below the letter *ni*.

[3] The letter *sa*, originally omitted, is engraved below the line.

[4] The letter *na* is engraved a little below the line in smaller character.

[5] The letters *gaṇā* are engraved below the line in smaller characters.

[6] The letter *ra*, originally omitted, is engraved below the line.

[7] The letter *ha* is redundant.

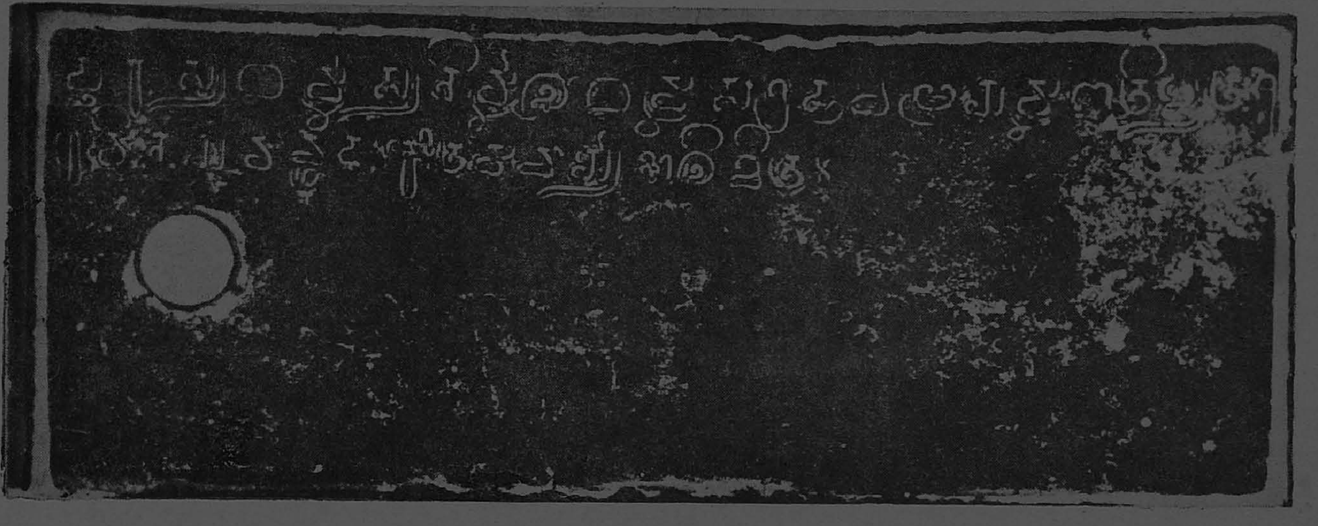
[8] The letter *la* is redundant.

[9] Besides this charter, only the Ahadanakaram plates refer to this epithet.

[10] The letter *ja* is engraved below the line in small characters.

PERAVALI PLATES

iv (*b*)

38  38

SCALE : Two-third

Third Plate : First Side

20 rakaḥ[1] Gudrahāra-vishaya-nivāsinō rāshṭra[kū]ṭa-p[ra]mu[kha]-kuṭiṁ(ṭuṁ)bina[s*[— sarvvan=i-

21 ttam- =ā[ña]payati[2] viditam=astu v=ōsmā[bhiḥ]. . .[vā]stavya(vyā)ya Kauśikhī(kī)-gō-

22 tra(trā)ya Taiti(tti)rīya-sa[bra*]hmachārinē(ṇē) Aula[pēya]--[sūtrā]ya vēda-vēd-ā[ṁg-ētihiti]-

23 hāsa[3]-purāṇa-vidē Vishṇuśarmmana(ṇaḥ) [pau]traḥ(trāya) sarvva-śāstra-vidē Yajñāś-armmaṇa[ḥ]

24 putrāya pada-vākyata-pramana[4]-prabhava-chāru-bhūri-kīrttē[5] shaṭkarmma-niratāya trai[6]

25 mārgg-āṇu(nu)śā(sā)rinē(ṇē) āyumā(r-ā)rōgy-ābhivi(vṛi)ddhayē Bhavva-śśamana[7] sōma-graha-

Third Plate : Second Side

26 ṇa-nimittē Re[ṇḍuba]]ḷi[8]-nāma-grāma[ḥ*] sarvva-kā(ka)ra-parihārēna(ṇa) udaka-purvva-kritvā[9]

27 dattam[ll*] tasya[10] avadhaya[ḥ] pu(pū)rvvataḥ Kalpaṭṭanabu avadhīt[11] dakshina(ṇa)-ta[ḥ*] Tā[ṛka]-

28 ṭu(ṭū)ru avadhīt[11] paśchimataḥ Niḍugāḍu avadhit[11] uttaratta(taḥ) [Jakka]-

29 nacheṛuvu avadhīt[11] yētēsha[12] chatur=avadhayaḥ [ll*] asy=ōpa[ri bā]-

30 dhā na kēnachit=karaṇīyyā(yā) [| *] karōti yas=sa pañcha-mahāpātaka-saṁyyu(yu)—ktō bhavati [| *]

31 Vyāsēn=āpy=ukta[ṁ*] [| *] Bahubhir=vvasudhā dattā bahubhiś=ch=ānupālitā [| *] yasya yasya

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[1] A floral design is engraved here as a mark of punctuation.
[2] Read : *sarvvān=itthaṁ=ājñāpayati.*
[3] Read *Vēda-vēdāṁg-ētihāsa.*
[4] Read : *pada-vākya-pramāṇa.*
[5] Read : *kīrttayē*
[6] Read : *trayī*
[7] Read : *Bhavaśarmmaṇē*
[8] See f.n. 2 on p. 36 above.
[9] Read : *udaka-pūrvaṁ kṛitvā.*
[10] Sandhi has not been observed here.
[11] Read : *avadhiḥ.*
[12] Read : *ētē.*

Fourth Plate : First Side

32 yadā bhūmi[s*]=tasya tasya tadā phalam [II *] Svadattāṁ=paradattāṁ vā yō hē (ha)rēti(ta) vasu-

33 ndharā[m] *] shashṭi[r]=varsha-sahasrāṇi vishṭāya (shṭhāyāṁ) jāttē(jāyatē) kṛimi[ḥ*] [II 2*] Bhūmi-dānāt=para[ṁ] dāna-

34 n=na bhūtan=na bhavishyati [ ] *] tasy=aiva haraṇāt=pāpan=na bhūtan=na bhavishya-

35 ti [II* 3] Bhu(Bhū)miṁ yappratidhṛiṇhāti[1] yaś=cha bhūmi[ṁ*] prayachchhati [ ] *] tau pu-

36 ṇya-karmāṇau niyatau(taṁ) svargga-vāsiṇau(nau) [II* 4] Svan-dātu[ṁ*] sumahach=chhakya[ṁ*] du[ḥ]kha-

37 m=anyatra pālanam [ ] *] dānaṁ vā pālanaṁ v=ēti dānāch=chhrēyō=nupālanaṁ (nam) [II 5*] ājña-

Fourth Plate : Second Side

38 ptir=asya dharmmasya nirmmalō dharmma-sa[ṁ*]graha[ḥ*] Eṟeyamma iti khyātaḥ śū

39 rō vinaya-vachchha(tsa)ḷa(la)ḥ [II6*] Kau(Gau)tamā-chāryyēṇa likhitam [II*]

B.—Gōdāvari Plates

The actual findspot of this set is not known except that they were discovered in the Godavari District, Andhra Pradesh. It consists of three copper-plates strung together to a circular copper ring whose ends are fixed into the bottom of an oval seal which was partly broken. The plates are broader at the right end margin than in the middle. The right half of the first plate is completely broken and lost. The last plate is completely broken and lost. The plates measure approximately 17.8 cm in length and 6.4 cm in breadth The ring measures about 5.2 cm in diameter. The oval seal, which is 5 cm in diameter approximately, bears on a counter-sunk surface the legend *Śrī Vishamasiddhi* in the middle. Above it are the crescent and the sun. represented by a dot. Below the legend is a lotus flower. The plates with ring and seal weigh 513 gm.

The **characters** of these plates also belong to the middle of the 9th century. However, the letters are engraved carelessly.

The **language** of the charter is **Sanskrit** prose throughout, with the exception of the imprecatory verses, which is not free from mistakes. Confusion between long and short *a* and *rēpha* and *ṛ* can be observed in the expressions like *paragaya* (line 17) for *pāragāya* and *khāṇḍikavṛihi* (line 19) for *khaṇḍikā-vrīhi* respectively. As in the case of charter A above, in this set also, the letter following *rēpha* is doubled in many instances.

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[1] Read : *yaḥ pratigṛihṇāti.*

The record is not dated. But it can be assigned to the middle of the 9th century on the basis of palaeography as stated above. Thus this copper-plate charter also can safely be attributed to Vishṇuvardhana V of the Eastern Chāḷukya family.

The object of this set is to record the royal grant of land, 12 *khaṇḍikas* in extent, in the village Permmañchili[1] to a *brāhmaṇa* Agniśarmma, son of Śaṅkidiśarmma and grand son of Śaṅkidiśarmma belonging to Agnivēśya-gōtra and Hiraṇyakēśi-sūtra and a resident of the village Poḍegu, on the occasion of a lunar eclipse. It may be noted that the charter A also records that the grant of the village was made on the occasion of a lunar eclipse. However, these two grants might have been made on the occasion of two different lunar eclipses.

The charter introduces the king Vishṇuvardhana-mahārāja after the usual *praśasti*. His son Vijayāditya is described as follows :........ *ghaṭit-ānēka-maṇi-kiraṇa-rāga-rañjita-charaṇa-yugaḷaḥ*, *anēka-tulā-dhṛita-kaladhauta-dāna-pūtaśarīraḥ* and *samasta-bhuva-nāśrayaḥ*. This is followed by a brief description of the donor king Vishṇuvardhana. He is described as follows : *svamatisīmīta-pitṛi-guṇa-śakti-saṁpannaḥ*, *samyak-prajā-pālanaḥ*, *parama-brahmaṇyaḥ*, *mātā-pitṛi-pādānudhyātaḥ* and *sarva-lōkāśrayaḥ*. Then the charter proceeds to record the royal grant the details of which are already given above. This is followed by the description of the boundaries to the gift-land which include a high-road (*mahāpatha*) among ohers. The *ājñapti* of the record was Jayarūpa. The charter concludes with the usual imprecatory portion.

Of the geographical names referred to in the record the territorial division Pāguṇa-vāra-vishaya is well-known from some other inscriptions also. Regarding the etymology of this divisional name two suggestions were offered : firstly, that Pāguṇāra-vishaya or Pāvanavāra-vishaya may have been the original form of Prāññāḍu to which a sect of the Andhra brāhmins are now said to belong.[2] Secondly, that Pāgunavāramu could be a later form of Prākuṇāra-vishayamu, Prākuṇāra meaning either old Kuṇāra (*prāta-Kuṇāra*) or the territory lying to the east of Kuṇāra (*prāk-Kuṇāra*), which may be a variant of the name of the famous *jala-durga* Kuṇāla identified with the present Kollēru in the Eluru Taluk, West Godavari District, Andhra Pradesh.[3] However, it is interesting to note that the Diggubaṟṟu grant of Eastern Chāḷukya Bhīma II (935-47 A. D.), which refers to the division Pāgunavāra-vishaya, was stated to have been discovered at a place called 'Pāgaṇavaram' (*sic*) in the former Madras Presidency.[4] Pāgaṇavaram is not found on any map of South India of which Madras Presidency formed a part. However, the fact that the set was discovered at a place known as Pāganavaram cannot be totaly ignored. It is not improbable that the place Pāgaṇavaram would have lent its name to the division in question. This suggestion can be corroborated only by future research since no inscription as yet available refers to the place-name Pāgaṇavaram or a similar one which can be identified with 'Pāgaṇavaram' referred to above. The Pāgunavāra-vishaya extended over the present Tanuku, Bhimavaram and Narasapur Taluks in the West Godavari District, Andhra Pradesh. The village Permmañchili in which the gift-land was

[1] The name of the village is wrongly read as Permmajīli in the *ARSIE*.

[2] *A.R.Ep.*, 1923, pt. II, para. 83.

[3] *JOR.*, Vol. XVI, pp. 79 ff.

[4] *Ind. Ant.*, Vol. XIII, p. 213 ; *A.R.Ep.*, 1962-63, No. A 21.

situated is identical with the modern Penumañchili in the Narasapur Taluk while the village Kavali-taṭākam, one of the boundaries to the gift-land, can be identified with the present Kaviṭam in the same Taluk. The other villages Rāchōtaram and Perdēvipaḷḷi, are not found on the modern map.

TEXT[1]

First Plate[2]

1 Svasti(||*) Śrīmatāṁ sakala-bhuvana-saṁstu(stū)yamāṁ(ma)na..........

2 Hāritī-putrāṇā(ṁ) Kauśikī-vara-prasāda-la[bdha]........

3 paripālitānaṁ svāmi-Mahāsēna-pādā......

4 rāyaṇa-prasāda-sama(mā)sādita-vara-varā....

5 vaśīkṛit-ārāti-maṇḍalānāṁ(nā)m=aśvamēdh-āvabhṛi.........

6 vapushā[ṁ] Chaḷukyānāṁ kulam=alaṁkarishṇoḥ........

7 Srī-Vishṇuvarddhana-mahārājasya pautraḥ para........

Second Plate : First Side

8 ghaṭit-ānēka-mani(ṇi)-kiraṇa-rāga-rañjita-charaṇa-yugaḷaḥ anēka-tu-

9 lā-dhṛita-kaḷadhauta-dāna-pūta-śarīraḥ samasta-bhuvana(nā)śraya-śri-Vijayā-

10 ditya-mahārājasya priya-tanaya[ḥ] sva-mati-sīmita-pitṛi-guṇa-

11 śakti-sampannas=samyak=prajā-pālanaḥ=parama-brahmaṇyō

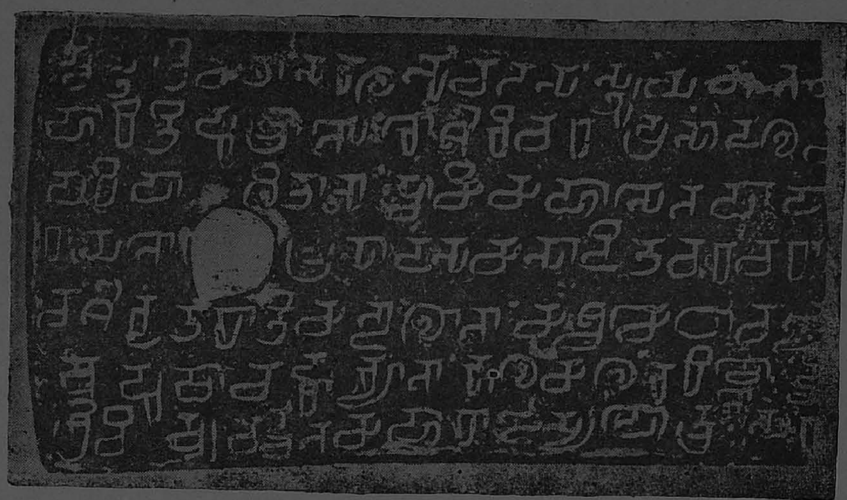
12 mātā-pitṛi-pād-ānudhyāta[s*]=sarvva-lōkāśraya-śrī-Vishṇuvarddhana-ma-

13 hārājādhirāja-paramēśvara-bhaṭṭa(ṭṭā)rakaḥ Pa(Pā)-guna(ṇa)vāra-vishē(sha)yē

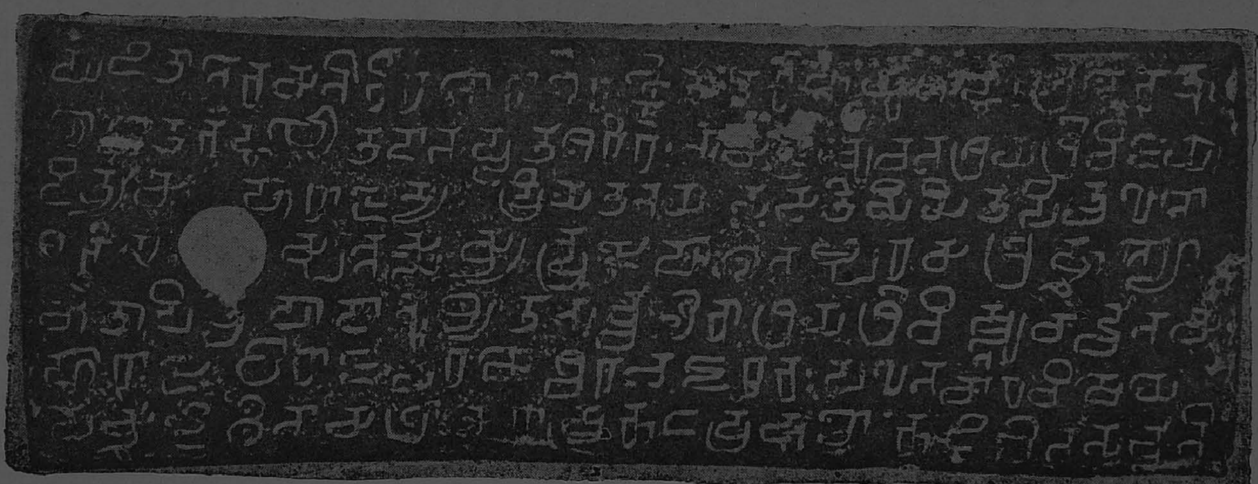
[1] From inked estampages.
[2] The right half of the plate is broken.

GODAVARI PLATES

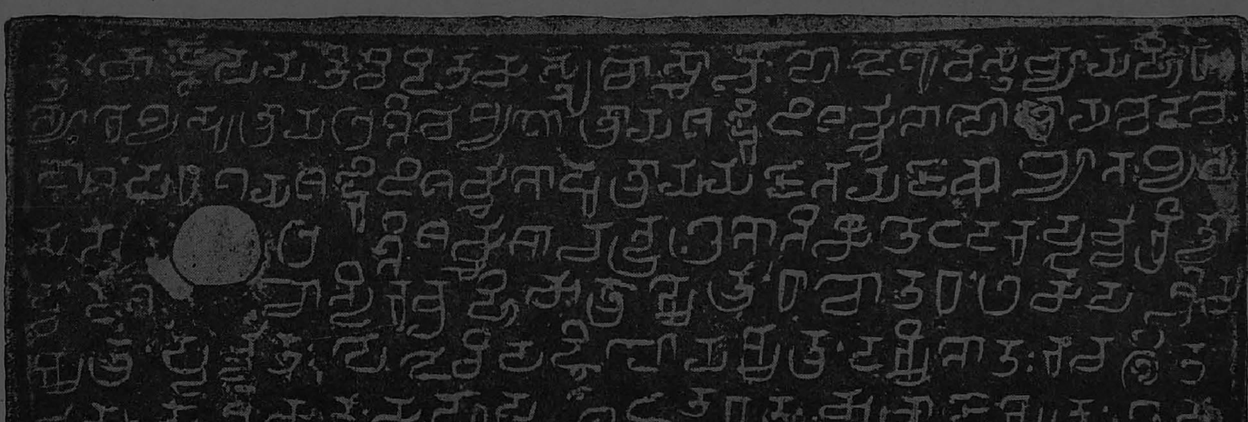
i

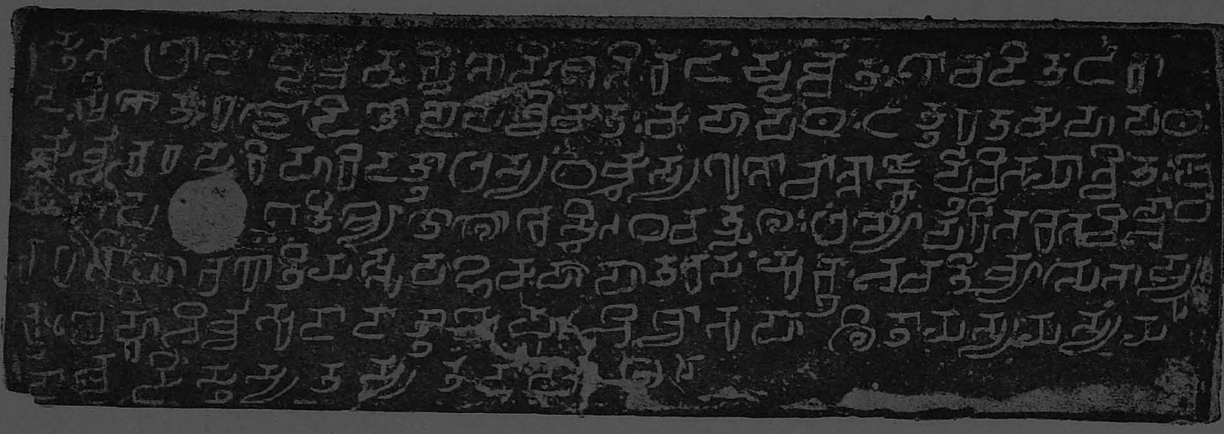


ii (*a*)



ii (*b*)





SCALE : Three-fourth

14 Perummañchili[1]-nāma-grāma-rāshṭrakūṭa-pramukhāṁ(n) kuṭi(ṭu)(ṁ*)bina(s*)=sarvva(rvvā)n=i-

Second Plate : Second Side

15 ttham[2]m=ājñāpayati viditam=astu v=ōsmābhiḥ Poḍegu-vāstavyāya Hira-

16 ṇyā(ṇyā)kēśyasu(sū)trāya Agnivēśya-gōtrāya Śaṅkidi śarmmaṇa[ḥ*] pautrāya vēda-vē-

17 dā[ṁ]ga-pa(pā)raga(gā)ya Śaṅkidiśarmmaṇa[ḥ*] putrāya Yajana-ya(yā)ja[n=ā]-dhyāna dhyāpa-

18 sana[3] Agniśarmmaṇē Chandra-gra[ha*]ṇa-nimitē(ttē) udaka-pūrvva[m*] kri(kṛi)tya (tvā)

19 dvādaśa-khā[ṇḍ]ika-vṛi(vrī)hi-mātrā kshētra[ṃ] Rāchōtaraṁ gra(grā)ma-paśchima-

20 kshētraṁ pūrvvataḥ Perdēvipaḷḷi-bōya-kshētraṁ dakshiṇataḥ Kavaḷi-ta-

21 ṭākam paśchimataḥ mahā-patha uttarata[ḥ] Mutrāja-kshētraḥ(traṁ) gra(gṛi)ha-

Third Plate

22 sṭa(sthā)naṁ grāma-pūrvva-da[ḥ]kshiṇa-diśē(śi) nikaṭaṁ pūrvvataḥ Gāvadi-tata(ṭā)-kā(kaḥ)

23 dakshiṇata[ḥ] Raṭṭōḍi-tōṇṭa[ṁ] paśchimataḥ mahāpathaḥ uttarata[ḥ*] maha(hā) pathaḥ

24 [sa]rvvakara-pariha(hā)ri(raṁ) dattā (1*) asya dharmmasya guṇavānnā(n=ā)jñapti-[r*]=

vinayānvita[ḥ] [|*] Ja-

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[1] See p. 41, f.n. 1.

[2] The final *m* is redundant.

[3] Read : *yajana-yājan-ādhyayan-adhyāpana danā-pratigraha-shaṭ-karma-niratāya.*

25 ya[rūpa] iti khyātō lōk=ēsmin dha[rmma*]-vatsalaḥ [|| 1*] asy=ōpari na kēnachid bhā(d=bā)dhā

26 karaṇīyā[| *] karōti yas=sa pañcha-mahā-pātak-saṁyukta[ṁ](ḥ) bhavati [| *] Vyāsen=āpy=u-

27 kṭam [| *] Bahubhir=vvasudā(dhā) dā(da)ttā bahubhis=ch=ānupālitā [| *] yasya yasya ya-

28 dā bhūmis=tasya tasya tadā phalam [||2*]

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